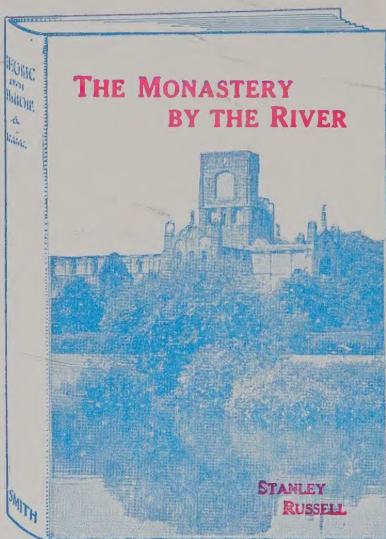


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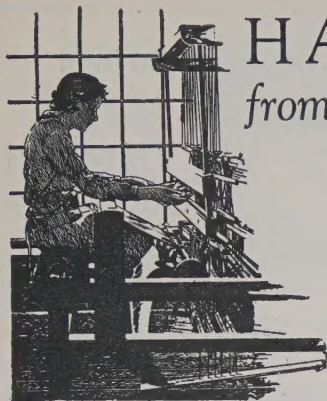
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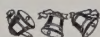
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Vol. XCV

DECEMBER, 1930

No. 12

## CONTENTS

Christmas Message from Bishop Perry.....	796
Our Hope for Christian Schools in China.....	<i>The Rt. Rev. Logan H. Roots, D.D.</i> 797
Christmas Festivals in the Holy Land.....	<i>Frances C. Boynton</i> 802
The Church in the Capital of Mormonism.....	<i>The Rev. Edward Henry Eckel, jr.</i> 805
Eleele Added to Our Missions on Island of Kauai.....	808
Strengthening the Church in the Tohoku.....	<i>The Rev. Norman S. Howell</i> 809
Men and Manners at Lambeth Conference.....	<i>The Rt. Rev. Philip Cook, D.D.</i> 811
Boulder Dam Project Challenges Church.....	<i>The Rt. Rev. Thomas Jenkins, D.D.</i> 818
Fire-swept Alaskan Mission is Rebuilt.....	<i>The Ven. John B. Bentley</i> 819
Medicine—An Evangelistic Force in China.....	<i>Anne Lamberton</i> 821
Nishijin Youth Await the Master's Touch.....	<i>The Rev. J. Kenneth Morris</i> 828
Eight Pages of Pictures from the Field.....	829
Strides Toward Reunion at Lambeth.....	<i>The Rev. William C. Emhardt, Ph.D.</i> 837
Seeking the Unshepherded Folk of Kapangan.....	<i>The Rev. Robert F. Wilner</i> 842
New Yorkers in Church's Foreign Service.....	843
Indian Villagers are Joyful Christians.....	845
Sanctuary: Advent—Christmas .....	846
Jottings from Near and Far.....	847
Who? What? When? .....	871

## THE NATIONAL COUNCIL

Appointments of the Presiding Bishop.....	851	Speakers Bureau .....	862
DEPARTMENTS		AUXILIARIES	
Missions and Church Extension.....	851	American Church Institute for Negroes.....	863
Across the Secretary's Desk.....	851	The Woman's Auxiliary.....	864
With Our Missionaries.....	853	COÖPERATING AGENCIES	
Christian Social Service.....	853	Church Mission of Help.....	865
Religious Education .....	854	The Church Periodical Club.....	866
Adult Education .....	855	The Guild of St. Barnabas.....	867
The National Student Council.....	858	The Daughters of the King.....	867
The National Federation of Episcopal Young People .....	859	The Girls' Friendly Society.....	868
Publicity .....	860	Brotherhood of St. Andrew.....	869
Field .....	861	The Seamen's Church Institute.....	870

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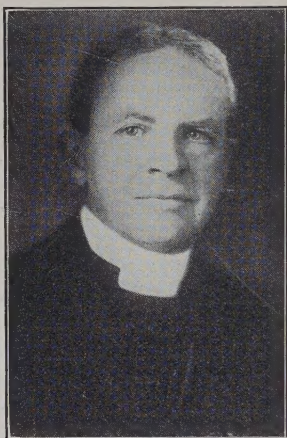
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# Christmas Message from Bishop Perry



BISHOP PERRY

“**T**O men of good will” the tidings of great joy were given by the heralds of the Saviour’s birth. To a world still yearning for the reign of peace and love the message comes afresh. There is a contagious faith in the Gospel of Christmas which many feel who watch by night for what they cannot tell, and who follow the Star whither they do not understand. For them, at least, on one day in the year the earth is filled with the splendor of God’s glory. To them I send a message of greeting and good wishes.

But there are those for whom the Christian life is the all important quest and the Person of Christ the supreme fact in human experience. They make up the company who will be found in the conscious presence of their Lord on Christmas Eve and Christmas Day.

The event of Bethlehem will have reality for them because it will have been born of hope and prayer and expectation. The meaning and the power and the peace of Christmas will be clear to those who see in it the fulfillment of God’s plan and promise. They know that it happened because they share the age-long results of it. They know that Christmas is more than a reminder of a fact long past, for they find in it the sign and sacrament of a recurring gift.

They have proved in their own lives that “In this world of sin where meek souls will receive Him still, the dear Christ enters in”.

They keep Christmas, not only for themselves, but keep it in its purity and reality for coming generations.

To all such I send greeting and a word of glad congratulation as to those who have in their possession the secret of happiness.

A large, stylized handwritten signature in dark ink. The signature appears to read "J. A. Perry" with a large, looping flourish at the end.

*Presiding Bishop.*



# THE SPIRIT OF MISSIONS

VOLUME 95

DECEMBER, 1930

NUMBER 12

## Our Hope for Christian Schools in China

Bishop Roots interprets the regulations for the registration of schools in China as they affect the Church's educational work in Hankow

By the Rt. Rev. Logan Herbert Roots, D.D.

*Chairman, House of Bishops, CHUNG HUA SHENG KUNG HUI, and Bishop of Hankow*

A FEW YEARS AGO the schools of Christian missions in China were the most popular and successful feature of the whole missionary enterprise. Today they are attacked as instruments of "cultural invasion" and "tools of American capitalistic imperialism"; while some of the people assail them because of their foreign connections, others take up the Marxian cry that all religion, even Christianity is the "opium of the people" and so would wipe out, if they could, not only our Christian schools but Christianity itself. Obviously we have to sail tempestuous seas, and it is an open question whether our schools can weather the storm.

### PRINCIPLES

FOR NEARLY FOUR years the bishops and their advisers in China and the Department of Missions and the National Council have been trying to discover principles by which the course of our schools may be safely guided. At the October meeting of the National Council (See November SPIRIT OF MISSIONS, page 718) two fundamental principles were defined and embodied in resolutions acceptable to the bishops and passed unanimously. The first of these principles is that the schools must be Christian and a positive support to the Church in China. The Church cannot be expected to maintain schools which

do not meet these requirements. The second principle is that the policy of the schools, as they meet the difficult and widely diverse conditions which beset them in the several dioceses in China, must be determined by the several bishops and their councils of advice in China.

### THE GOVERNMENT

CHINA IS STILL in the throes of political revolution. The Nationalist Government, with Nanking as its center is today apparently stronger than at any time for four years past. All the other parties are hostile to the communists, and are at least nominally loyal to the "Three Principles" based upon Lincoln's "Of the people, by the people, for the people", that is nationalism, democracy, and the "people's livelihood" (this last meaning socialism or the general welfare of the people), as expounded by Sun Yat-sen in his powerful political speeches which he called *San Min Chu I*. But the fighting during the past months, due to the northern coalition against Nanking, has given the communists opportunity to gain control in many places, and to strengthen their national organization. They have probably one hundred thousand soldiers at their command, and their party is compact, determined, and well led. Wherever they control, the Christians are likely to be objects



## THE SPIRIT OF MISSIONS

of attack with intent to destroy. It is impossible to forecast any future for our Christian schools should they come into power. But if the forces of late in armed conflict succeed in their present endeavor to find a common platform and can meet successfully the communist menace, our Christian schools may survive and ultimately flourish again.

Two principles now accepted by the Nationalist Department of Education seem likely to be little affected by the political fortunes of the contending parties in Nanking. All agree that, in regard to schools, education and religion should be separated, and that all must come under the control of the State, so that if a school is not registered under the Government it must be closed. But there are plainly three groups in official educational circles widely different in their attitude to our schools, namely, those who are either Christian themselves, or who are deeply sympathetic with Christianity, and so want to see our schools survive and grow; those who are neutral towards us; and those who are opposed and are more or

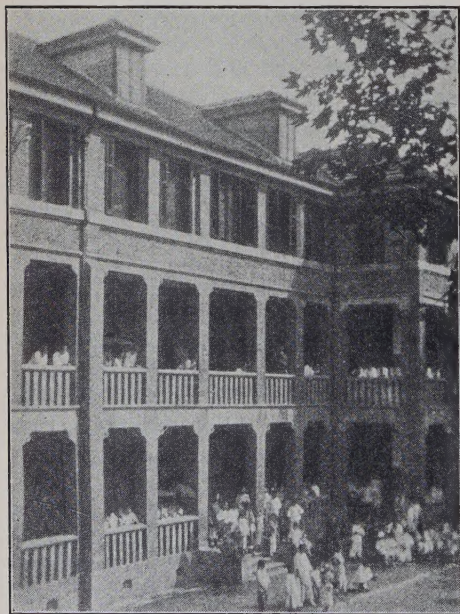
less actively determined to close our schools. If this is a correct statement of the case, as I think it is, at least so far as my diocese is concerned, our enemies will succeed in their purpose to eliminate our schools if in any way whatever they can prevent their being registered. Our best and most powerful friends in the Government will be powerless to help us if we are not registered.

### REGISTRATION

THE FOLLOWING ARE crucial points in regard to registration. Let me state them and explain how I think they may be met.

*Declaring the aim of the schools.* The regulations issued in 1925 by the old government at Peking contained a provision that no school should have a religious aim. The Nationalists have never issued such a regulation. This indicates that they do not intend to interfere with a school on the ground that it has a religious aim. But they have made it quite plain that they will not register a school which states in its application for registration that it has a Christian aim or is a Christian school. There appears no objection to our having a Christian aim, being a Christian school, or declaring our Christian purpose to pupils, parents, the Church, and the general public, so long as we do not offend the educational authorities by using the word Christian in our application to the Government. Dr. Francis C. M. Wei expresses the opinion that what the Government requires is a statement as to "whether the board to be incorporated is to have a commercial, educational, or scientific purpose. It would be quite honest and proper for us to say that we wish to have the Board of Directors of Hua Chung College incorporated in order to carry on an educational institution of university grade and to fulfill the original purpose of the founders of this college in establishing it. I am one of those who believe it unwise to say more than necessary in any official paper."

*Religious instruction and worship.* In college and senior high schools this is al-



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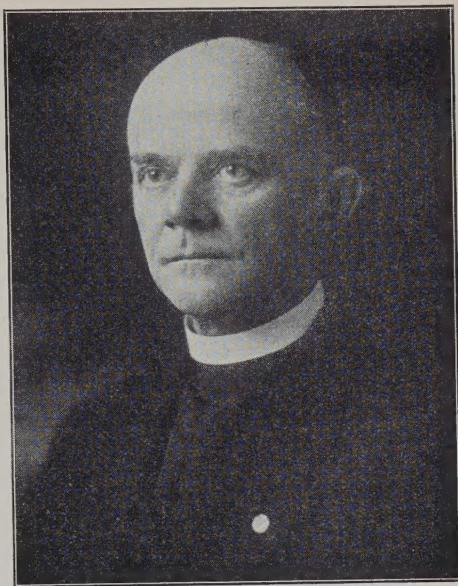
On the compound of St. Phoebe's Training School for Deaconesses, St. Lois' School is one of the best day school buildings in all China



## OUR HOPE FOR CHRISTIAN SCHOOLS IN CHINA

lowed provided attendance is voluntary. This provision limits our freedom to some extent, but there is general agreement that compliance with it need not in any way seriously interfere with the Christian character and influence of the school or college. In primary and junior high schools, religious instruction and worship are forbidden even if attendance is voluntary. I understand this provision is like that under which Hooker School in Mexico is carried on; but that it is not so severe as the regulations in Russia and Turkey, where it is forbidden to teach religion to groups of those under eighteen years of age, not only in schools but anywhere. If administered harshly this might seriously interfere with the Christian character influence of the school. But on the face of it this provision need not prevent the Church from providing both religious instruction and worship for the pupils, out of the regular school hours, or in a convenient place separated more or less completely from the school.

*Teaching the San Min Chu I.* This book is the political bible of the Nationalist movement. Its title is often used as an adjective to describe political action, personal character, and especially education. So used it means nationalistic or patriotic, democratic, calculated to promote the general welfare and all that is praiseworthy and public spirited. It must be taught as a required subject in every school. But it contains serious defects: some unsound economic principles, misstatements of historic or economic fact, and some expressions of anti-foreign prejudice. Furthermore, while this book must be taught in all the schools to all the pupils, the teaching of the Bible in junior high and primary schools is forbidden, and in higher schools cannot be required but must be elective if taught at all. What should we do in such a case? I think we should first of all recognize that the book will certainly be taught, and taught to Chinese Christian children, if not in our own schools and by Christian teachers, then in other schools and by teachers indifferent or hostile to Christianity. Then we should recognize that it



THE RT. REV. LOGAN H. ROOTS, D.D.  
*As chairman of the House of Bishops of the Chinese Church our Bishop of Hankow has an influence extending to all corners of China*

is not nearly so extreme or objectionable as it might be. Finally we should recognize its positive merits and kinship to what we most prize. It was wrought out under the spell of Anglo-Saxon political ideals, especially those described by Abraham Lincoln in his Gettysburg speech. It criticizes discriminatingly some of the fundamental errors of communism, and of the materialistic interpretation of history. And in particular we must remember that its author was a professing Christian, a fact which will take the force out of any anti-Christian movement in China so long as this book holds its place in the popular esteem, and the really important things for which it stands are duly emphasized. Christian teachers will naturally lay emphasis on these positively good elements in the book, which are not few, and help their pupils to discern where it is misleading.

*A Dean of discipline.* Government regulations may require the appointment of such an officer, who may be coördinate in power with the principal. The Government may insist on appointing this officer while the school pays his salary.



## THE SPIRIT OF MISSIONS

I say "may" because both the exact meaning of the regulations and the spirit in which they are to be administered are not yet clear. If administered in an unfriendly spirit the discipline of the school might be subverted, and we might choose to close the school rather than continue under such a handicap. But if the regulation were modified a little, or we were allowed to nominate the person whom the Government would appoint, there might be no serious difficulty at all.

*Title deeds and ownership of property.* The regulations on this point are also ambiguous. It is quite possible that in the case of a school which had registered and then desired to close, the Government might commandeer this property and itself carry on the school as a government institution. I still believe, however, that the reasonable elements among the Chinese will prevail, and will grant all necessary security if we show ourselves ready to respect their Government.

### WHAT MAKES A SCHOOL CHRISTIAN

WHAT CAN BE depended upon to maintain the Christian character and influence of our schools? Obviously we do not depend upon requiring attend-

ance at instruction or worship; though in primary schools we might desire the right to require such attendance, and for all our students who might wish to come would consider it very important to provide instruction and worship. Other factors are also desirable, particularly the use of methods for self-expression as well as for instruction and worship, such as are recommended by authorities in religious education. A fair proportion of Christian students, especially in the upper classes of the school is also an inestimable help in maintaining the Christian character.

"But as long as they let the mission appoint their own staffs, and therefore practically conserve the Christian character of their schools, I am all against closing the schools." This quotation from Bishop Norris' *Memorandum on Registration of Schools in China at this Time*, prepared at the request of Bishop Burleson, was approved by all the eight other China bishops at the recent Lambeth Conference. It embodies what seems to me the fundamental answer to our question: A school will be Christian in so far as the staff is Christian.

### OUR HOPE

BISHOP GILMAN HAS reported that all our schools in Wuhan are now registered; that these schools are crowded and that the voluntary attendance at religious instruction and worship is amazing. Some of our applications for registration have been favorably acted upon since I left China in June. This does not include the Boone unit which is a part of the Hua Chung College, but refers to our primary and high schools in the center of the diocese. This report is encouraging for three reasons. First, it indicates that the Government is favorable to us. Had the Government been hostile their most obvious weapon against us would have been refusal to register our schools. Secondly, it shows that the political upheavals of the summer have not demoralized our constituency as badly as might have been feared. Thirdly, it shows that a fair proportion of the students themselves choose to attend the in-



HOMeward BOUND

*Girls of St. Hilda's School Wuchang, going home on vacation frequently have a coolie carry their baggage*



## OUR HOPE FOR CHRISTIAN SCHOOLS IN CHINA



WINTER ON THE BOONE COMPOUND, WUCHANG

*Boone College has long been one of the leading educational institutions in Central China. It is a unit in the Hua Chung College. Bishop Roots hopes that Hua Chung College will become the crown of Christian education in central China*

struction and worship provided for them. Deaconess Julia A. Clark, acting principal of St. Hilda's School, writing shortly after the opening of the term in September, reported that in this boarding school for girls (junior and senior high), two hundred girls were received, half as many more turned away for want of accommodation, and that 167 of the two hundred have elected the classes in the Bible rather than the alternative (non-religious) courses in ethics.

Our hope is that we may maintain these schools, and in coöperation with other missions (Yale in China, Wesleyans, Dutch Reformed, and London Mission) develop Hua Chung College as an undergraduate college of university grade, to be the crown of Christian education in central China. If we can do this, Christian boys and girls who would otherwise have to go to non-Christian and often anti-Christian schools, or perhaps be unable to go to school at all, can receive a Christian education. We can maintain the contacts with non-Christian students and their families which the schools have hith-

erto supplied, and which have been most fruitful from the evangelistic point of view. The supply of well-educated Chinese clergy and laity, which in the past has come from our schools and which has been so great a strength to this Church, will be continued. The Chinese teaching staffs of our schools will be maintained intact and strengthened; if our schools were closed these Christian men and women would be scattered and their corporate influence largely eliminated. The foreign teachers who have done so much to strengthen the Church in the past will remain at their posts: whereas if we had to close our schools these skilled workers would have to be entirely withdrawn from China. Finally, and in some ways I think, most important of all, the maintenance of our schools will reflect favorably on the Church as a whole, indicating that it has both the will and the capacity to adapt itself to conditions in modern China, and to serve the nation by helping to supply one of the most obvious needs of the time, which is education such as Christian schools alone can provide.

# Christmas Festivals in the Holy Land

Age-long customs of Western Christianity, the Orthodox and Armenian Churches, give Palestine three colorful Christmas celebrations

By Frances C. Boynton

*Member, Executive Board, Woman's Auxiliary*

THERE ARE THREE routes by which travelers usually come to Jerusalem: one up from the south and Egypt, a night's journey by rail; a second down from the north from Beirut or Haifa by automobile, skirt-ing Mt. Carmel, crossing the fertile plain of Esdraelon, passing between Mts. Ebel and Gerazim, stopping at Jacob's Well and entering the suburbs of the city by the Damascus road; and a third by automobile from the west and Jaffa, passing through the famous orange groves and catching a glimpse of the picturesque village of Ain Karim, a priestly city where tradition says that John the Baptist was born and the Virgin sang the Magnificat. I went there more than once and did not wonder that the view from what might have been the housetop inspired poetry in the soul of that holy maiden.

After a leisurely Mediterranean cruise on a freight and passenger boat, I landed at Jaffa and found that the "former rains" which come in the late fall had already brought forth a little verdure after the long dry months. The "latter rains" are in April and between them come the heavy rains of January and February on which the country depends for filling the cisterns so important in a land of limited water supply.

Everyone was busy preparing for Christmas, or I might better say the Christmases, as there are three in Palestine.

The first on December 25 (Gregorian calendar) is observed by the Anglican, Roman Catholic, and Protestant bodies. On Christmas Eve we dressed ourselves in our warmest clothes, for under the brilliant stars of the Holy Land one can be bitterly cold, and drove out to Bethlehem. There in the court of the Greek Monastery the choir of St. George's Cathedral led in singing carols, and at the close all who could

*L*AST winter, while the Rev. Charles T. Bridgeman, our educational chaplain in Jerusalem, was at home on furlough, the Rev. Charles H. Boynton, Ph.D., formerly professor of Homiletics and Pedagogy in the General Theological Seminary, carried on his work, teaching in the Armenian Seminary, taking services in St. George's Cathedral, Jerusalem, and maintaining friendly relations with the various Eastern Churches. Mrs. Boynton joined her husband in Jerusalem for some of the winter months, arriving just in time to participate in the several Christmas festivals about which she writes in this article.

went into an adjoining chapel where the Archbishop of the Eastern Orthodox Church assigned to Bethlehem, read the Christmas story and made an address. In the great church itself the Grotto was bright with lights and in the large chapel which the Roman Catholic Church has built, mass was celebrated at midnight.

I attended service at St. George's Cathedral on Christmas morning and after luncheon received the boys from the Armenian convent who came to welcome me to Jerusalem. I had been told I might expect twenty, so I planned some very simple refreshments for their pleasure. Promptly at four o'clock forty arrived, the twelve deacons in their black



## CHRISTMAS FESTIVALS IN THE HOLY LAND

cassocks and with their heavy black beards which make them look older than their years, and the boys from the high school in their gray uniforms, shy and reserved as youth often is. Into Canon Bridgeman's little study, which was our living room, they filed and stood in rows while they sang first an Armenian Christmas hymn and then a carol in English. It was useless to look for chairs, so down they sat on the floor while we all laughed over the limited supply of cakes which had to be divided among so many. When the last candy and nut had disappeared, the priest who had accompanied them, turned to me and with a twinkle in his eye, said, "Just like a swarm of locusts." Later in the year I saw many swarms of real locusts which were threatening to destroy the ripening crops, great winged insects shining like silver in the brilliant sunshine, but oh, what destruction follows in their wake. They were being fought with fire and in places the peasants were required to gather a certain quantity of eggs each day which in spite of their minute size, mounted to hundreds of tons.

The second Christmas was twelve days later (Julian calendar), our Epiphany, and this time we went twice to Bethlehem. At nine o'clock in the morning of January fifth the Patriarch of the Eastern Orthodox Church leaves the convent in Jerusalem for Bethlehem, and on his way stops to rest at Mar Elias, a monastery about half way between the two places which are five miles apart. This is probably the continuation of a custom which dates back to the days when the journey was made on foot or on donkey. The fact that the trip is now made in an automobile does not require that the custom be discontinued.

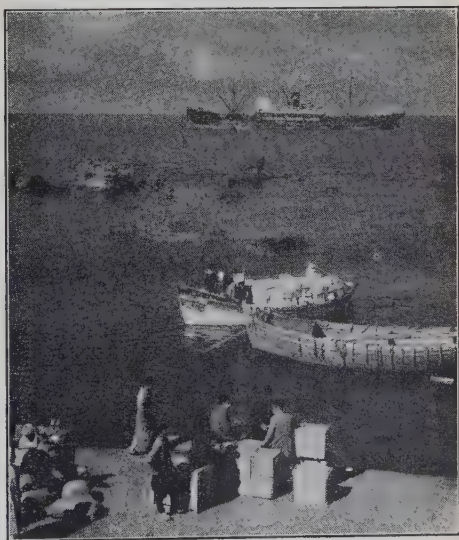
Bethlehem is a Christian town, the Moslem element being small, so practically everyone participated in the festival. The Square was a solid mass of people, and in every window and on balcony and housetop, were women wearing their picturesque costumes. The head dress, I was told, is a modified form of that worn by the ladies of the days of the Crusades.

At eleven o'clock the acting Patriarch

arrived, His Beatitude being too ill to leave his rooms in the convent. Standing on a rug in the center of the Square, he was a very impressive figure. There he was visited and there the eager crowd sought his blessing as he waited for the procession to move into the church.

It was very evident as one entered the great nave that the church was not only a place of worship but of friendly gathering as well. Around the tall pillars were family groups, old and young, welcomes were exchanged, smiles were on every face, while at the same time in the choir before the high altar a service was being conducted by priests of the Eastern Orthodox Church, and at two smaller altars in the transept the Syrians and Copts were absorbed in their own rituals. We went from one to another as was expected of us, as we wished to show courtesy to all, and about one o'clock returned to Jerusalem, as these services of preparation would continue for some hours.

Ten o'clock that night found us again with many others in what is probably the oldest Christian church in the world, and I wish I could paint the picture it presented. The great silver chandeliers were



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JAFFA: THE ONLY PORT OF PALESTINE

*The visitor to the Holy Land is taken ashore from his steamer by small boats as there is no harbor*

## THE SPIRIT OF MISSIONS

blazing with the lights from hundreds of candles, chains of little silver cups filled with oil, each holding a burning wick, stretched from one chandelier to another, costly hangings dressed the altars, priests were chanting in their different tongues, people were moving about quite freely, very different from our stately and formal services of the West.

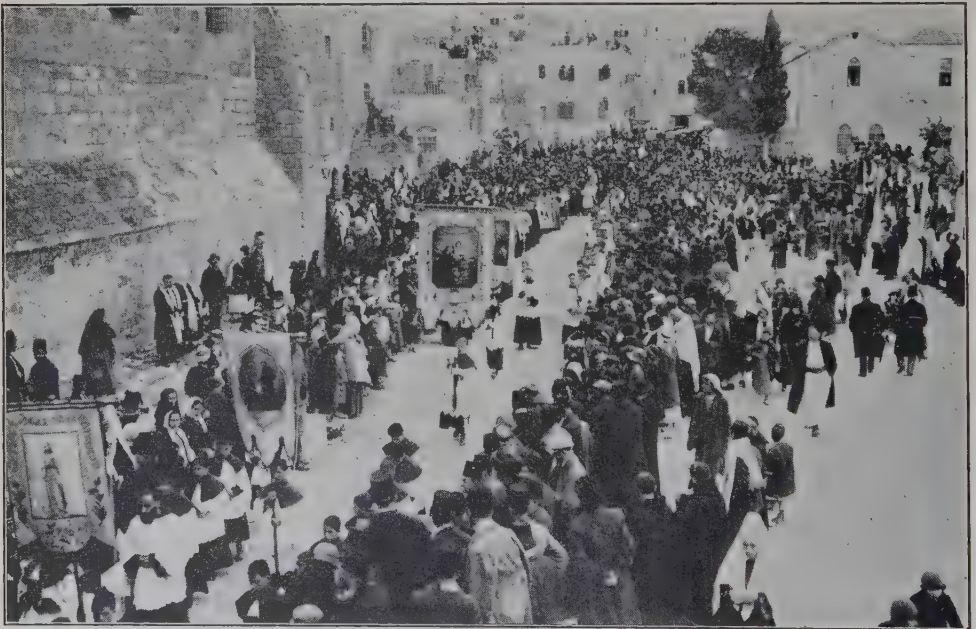
Shortly before midnight the grand procession started for the Grotto, priests and acolytes, English officials, residents of Jerusalem, American tourists like ourselves, each one carrying a candle. The Christmas Eucharist was to follow, but that I did not stay for, as we were leaving for Egypt at eight the next morning in order to be back for the Armenian Christmas on January 19.

The two festivals, the Nativity and Epiphany, are celebrated by the Armenian Church as one, they too following the Julian calendar. The pilgrimage is made to Bethlehem and the services in the church, though less spectacular, are similar to the others. The reading of the

Gospel in the Grotto was very impressive and, as is always the case with their services, everything was conducted with dignity and reverence.

There is a formal exchange of courtesy between the heads of the various Churches at Christmas and Easter. Thus on December 26, the Rt. Rev. Rennie McInnes, Anglican Bishop of Jerusalem, was host, and he in turn made a return visit to the others when they received. When on Low Sunday word came that the Armenian Patriarch had died, the flag on St. George's Cathedral flew at half mast, and, when on June first a memorial service was held for the Archbishop of Canterbury, the Eastern Churches were represented and had a part in the service.

There is something very appealing in these branches of the Christian Church. They have lived long, they have seen great days, they have had great wealth and great power. That wealth and power now has passed from East to West, may we be watchful that it is not used to their hurt.



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### THE CHRISTMAS PROCESSION IN BETHLEHEM

*Bethlehem is a town of many Christmases. The procession which is an important and colorful part of the Christmas ceremonies is approaching the Church of the Nativity, in the town of our Lord's birth.*



# The Church in the Capital of Mormonism

Here is a guide for the Churchman who in his transcontinental travels wishes to see more than the usual tourist sights in Salt Lake City

By the Rev. Edward Henry Eckel, jr.

*Rector, Trinity Church, Tulsa, Oklahoma*

NEARLY EVERY transcontinental traveler who passes through Salt Lake City stops off between trains long enough to see the sights in the capital of Mormonism, and perhaps long enough to take a bath at Saltair, fourteen miles away on the great Salt Lake. The Temple Square, of course, is the starting point of any Seeing Salt Lake tour. There one finds the historic buildings of the Mormon Church, the Temple, the Tabernacle, and the Assembly Hall. The Temple, which it took forty years and four million dollars to build, is an imposing building with six spires, three at each end, the tallest at the east end surmounted by a gilt statue of the angel Moroni, who, according to Mormon tradition, on the night of September 21, 1823, delivered the golden plates of the Book of Mormon to Joseph Smith, jr. In this building are performed the sacred rites of Mormonism; and across its threshold no non-Mormon is permitted to pass. The Tabernacle, a huge, elliptical building with a rounded turtle-shell roof, is renowned the world over for its great pipe organ and remarkable acoustics. No columns support its roof, and no metal entered into its construction. It seats ten thousand people and is famed for its daily organ concerts. Here, the Latter Day Saints assemble for public worship; and here, some two or three years ago, through the courtesy of the authorities of the Mormon Church, the Synod of the Province of the Pacific held its opening service, with the assistance of the great Tabernacle Choir. The Assembly Hall, a building in the non-descript architecture of the early eighties, has a capacity of 2,500 people, and is used on Sunday afternoons for foreign language

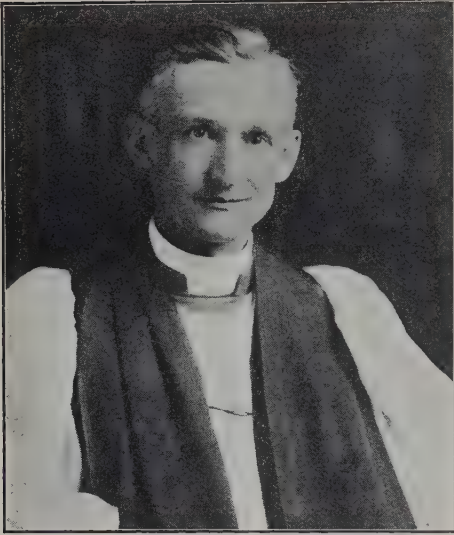


services of the Latter Day Saints.

At the intersection of East Temple and South Temple Streets the tourist sees the Utah Pioneers statue, erected to the memory of the redoubtable Brigham Young, whose genius for administration and organization established the foundations of the Latter Day Saints' commonwealth in Utah. The square to the east of the Temple Square contains many buildings owned or controlled by the Mormon Church, the Hotel Utah, Salt Lake City's leading hostelry, the buildings of the Latter Day Saints' University, the Deseret Gymnasium, and a handsome porticoed building erected in 1909 to house the business offices of the Church. To the east of this building are two buildings which held more than usual historical interest for me, the Lion House and the Bee Hive House, erected back in the fifties by Brigham Young. The Bee Hive House is a large, square adobe house, with two-storied verandahs on the street sides, surmounted by a square cupola capped by a bee hive, the symbol of industry and of the State of Utah. Here Brigham Young lived while he functioned in the dual role of head of the Church and governor of Deseret or Utah; and here, too, lived two or three of his successors in the presidency of the Church. The Lion House is an odd looking two-storied stone building, with a recumbent lion over its entrance and ten gables at each side. Here formerly dwelt some, though not all, of the wives of Brigham Young, with their children.

Across from the Hotel Utah, on the south side of South Temple Street and with a front also on East Temple Street, is the Zion's Coöperative Mercantile In-

## THE SPIRIT OF MISSIONS



THE RT. REV. A. W. MOULTON, D.D.  
*The Missionary Bishop of Utah who is the  
present leader of the Church's work in the  
land of Mormonism*

stitution founded sixty years ago and still retaining much of the atmosphere of a small town department store.

The one day tourist is impressed also with the broad, well shaded streets of Salt Lake City, regularly laid out according to the principal points of the compass, with streams of clear mountain water running through their gutters. If time permits, he does not fail to visit the State Capitol, a fine modern edifice overlooking the city from an eminence to the north, and the buildings of the University of Utah, which occupy a similar commanding site to the east.

I suppose hundreds of our church people stop over in Salt Lake City, for a couple of hours or for a day or two, every year. Most of them see the Salt Lake City which I have described. Few of them see anything of the institutions of our own Church or are aware that our Church is making any outstanding contribution to the spiritual and social welfare of this most fascinating city of 140,000 people. Yet I do not think that the Bishop of Utah, the Rt. Rev. Arthur W. Moulton is exaggerating one bit when he says that next to the contribution of Brigham Young himself as a pioneer and

founder the greatest contribution to the life of Salt Lake City has been made by the Episcopal Church. Knowing something of the statesmanlike foundations laid more than sixty years ago for the work of our Church by Bishop Tuttle, so ably built on by his successors, we were eager to see something of the work of the Church during the day that we spent in Salt Lake City on our way home from the Pacific Coast. Bishop Moulton most generously made this possible.

We had arrived on Saturday afternoon and we were leaving Sunday evening. On Sunday morning we participated in the services of St. Mark's Cathedral, a dignified, churchly edifice with a bell-gable over its entrance, built in 1869 by Bishop Tuttle. A beautiful chapel window in memory of the second Bishop of Utah, the saintly Abiel Leonard, the pipe organ in memory of Mrs. Tuttle, and other rich memorials gave the building the atmosphere of the parish church of an old and settled eastern parish. Though it was a hot Sunday in August, there was a warm, hearty service at eleven o'clock, with a good choir and a congregation that would have done credit to many a larger parish in the East.

After dinner the Bishop kindly volunteered as our chauffeur. We went first into the northwestern section of the city, past the little frame chapel of St. Peter's Mission to St. Mark's Hospital. This hospital was not only the first hospital established in Utah but in all the intermountain region. The early Mormons believed in faith healing and had no use for hospitals. Bishop Tuttle, seeing the great need of caring for the bodies as well as the souls of men, established St. Mark's in 1872, chiefly for the accommodation of the victims of accidents in the nearby mines. The hospital grew, as its sphere of usefulness expanded. An excellent nurses' home was built next to it. Other hospitals have since been built by the Mormons, the Roman Catholics, and the city and county; but St. Mark's continues to hold a unique place in the affections of the community as it ministers to "all sorts and conditions of men." Recently plans have been made for the erection of a new,



## THE CHURCH IN THE CAPITAL OF MORMONISM

modern St. Mark's, for which there is great demand.

We next passed Rowland Hall, our Church boarding school for girls, which recently celebrated its semi-centennial. The buildings and equipment are of the best, occupying the greater portion of a city block. The Bishop himself gives the spiritual life of the school his closest supervision by acting as chaplain. The school offers the highest educational advantages at comparatively moderate figures. Its graduates go directly to all the colleges of the country. Recently a Rowland Hall girl received a mark of 100 in the College Board examinations. Twice the large Carpentier Scholarship at Barnard College has been awarded to alumnae of this school. Much might be said of its quiet influence for true Christian culture and refinement throughout the intermountain region.

From Rowland Hall we next went to the University of Utah; and there, at the entrance to the campus, we saw the Emery Memorial House, the Church's university house for men. Here again, as in the case of St. Mark's Hospital, the Church has led the way and the Mormons have followed. The latter have been spurred to erect a handsome university house of their own on a lot adjoining our property! Emery House continues, how-

ever, to exert its quiet influence on the campus. There are more Mormons than Episcopalians among its residents. Besides the dormitory accommodations, there are gymnasium facilities, an excellent library, an attractive living and reading room, and a chapel where the services of the Book of Common Prayer are said, thus exerting the quiet spiritual influence of the Church on these young men at the most impressionable period of their lives.

In the southeastern section of the city we passed the frame chapel of St. John's Mission, not unlike St. Peter's in its outward appearance. In a rapidly growing residential section, this mission has undergone a most encouraging growth within the last year or two.

A mile or so from St. John's, in the heart of the residential section of the city, are the buildings of St. Paul's parish. Here we had indeed a most pleasant surprise in store. Few parishes in the West are better or more completely equipped than this self-supporting and rapidly growing parish in the capital of Mormonism. Church, parish house, and rectory form together the finest architectural group of any religious organization in the city. The buildings are of stone, and everything is modern and up-to-date. Through the proceeds of the sale of the old St. Paul's, which occupied a downtown



ST. PAUL'S CHURCH, SALT LAKE CITY, UTAH

*In the heart of the city's residential section this well equipped parish is making a fine impression in the capital of Mormonism. A fine Church school is but one evidence of its strength*

## THE SPIRIT OF MISSIONS

site valuable for business purposes, the parish was enabled to erect its present group of buildings under the capable leadership of its present rector, the Rev. Alwyn E. Butcher. A Church school enrollment of 250 seems to assure its future growth for many years to come.

Thus did we find our Church firmly entrenched in the capital of the Mormons, bearing witness among the Latter Day Saints to the "faith once delivered to the saints." We felt that there was good ground for the cheerful optimism with which Bishop Moulton views our future prospects. Unlike other religious bodies at work in Utah our Church has never placed itself in an attitude of antagonism to Mormonism. She has sought not so much the conversion of individual Mormons as the conversion of Mormonism. And such a policy is bearing notable fruit. The Mormons respect the Episcopal Church and its representatives. More and more they are influenced by us. Where we lead the way, they follow. Mormonism is coming to bear more and more the aspect of an ordinary Christian sect. Polygamy is now a dead letter. The younger generation of Mormons will have none of it. Some of them even prefer to be married with the rites of the Episcopal Church rather than the secret rites of the Temple. Just what effect Bishop Spalding's critical investigation, *Joseph Smith, jr., as a Translator* and Bishop Jones' comparison, *The Bible and the Book of*

*Mormon* have had on educated Mormon opinion, it is hard to say. Not very much tangible effect, in all probability. Yet the Bible is gradually replacing the Book of Mormon in the esteem of the people; the old Adam-God doctrine is rapidly going the way of polygamy; and more spiritual ideas are gaining headway.

That the Mormons have still much to learn, however, was evidenced not long ago when a great service was being held in the Tabernacle to commemorate the one hundredth anniversary of the founding of the Mormon Church. Naturally one would have expected it to be a most impressive and dignified service. But the Mormons have little sense of reverence or of the fitness of things. The first words which President Heber J. Grant uttered at the beginning of the service were these: "Just as soon as you folks down there get quiet this service will begin." What a contrast between that opening and the words with which Christians have been summoned to prayer and recollection for centuries—"The Lord is in his holy temple: let all the earth keep silence before him." Perhaps when the Mormons have outgrown the revelation of Joseph Smith, as they have discarded the polygamy of Brigham Young, the old historic Church of their ancestors can teach them the worship of God "in the beauty of holiness." Until then we must uphold the hands of the Bishop of Utah and provide him with the means to carry on.

### Eleele Added to Our Missions on Island of Kauai

OUR WORK ON the Island of Kauai, Hawaiian Islands, has recently been strengthened through the gift from a sugar company, of a lot and building at Eleele. Eleele is the center of several neighboring communities; Hanapepe, Fort Allen, and New Mill, while all the roads from east and west Kauai lead directly to it. For some time the Church has held occasional services here and the present gift will make it possible to develop these beginnings effectively. It will soon take its place as one of the most important centers on the Island, and will bring the

Church within reach of practically the entire island population. The gift includes a community hall and an adjoining lot admirably adapted for a church building. The community hall is thoroughly furnished and can serve the double purpose of a chapel and parish house until such time as a church building may be erected. The new work which can now be developed at Eleele, added to the missions already on the Island at Kapaa and Kekaha, makes Kauai probably the best equipped island for Church work of any island of the entire group.





PARTICIPANTS IN THE CONSECRATION OF THE CHURCH OF OUR SAVIOUR, AKITA

## Strengthening the Church in the Tohoku

By the Rev. Norman S. Howell

*Missionary-in-charge, Akita District, The Tohoku, Japan*

THE *Nippon Sei Ko Kwai* has a new church! On Sunday, October 5, the Bishop of the Tohoku, the Rt. Rev. Norman S. Binsted, D.D., consecrated the Church of Our Saviour, an attractive Gothic structure in a residential section of Akita. Like the majority of the permanent churches erected since the earthquake of 1923 by the American Church Mission for the *Nippon Sei Ko Kwai*, this new church is of reinforced concrete.

Recorded earthquakes run as high as two and four a day, although those felt by the people come only ten or twelve times during the year: hence the necessity for well constructed buildings. Although the Japanese are a highly cultured and nationalistic people, they prefer foreign style buildings such as the Gothic used in the present building to their own. This is especially true of the Christians who dislike their own architecture

for churches for two reasons: it reminds them too much of Buddhist temples, while the foreign building is more substantial and cheaper to keep up. To those who live along the Japan Sea the need for warmth during the winter months also causes them to use the foreign style building. Geographically, Japan is like Italy in having a long mountain chain running lengthwise along it. Winds, approaching

typhonic intensity, drive upon the western coast so strongly that trains rock at the impact and people pile huge stones upon their roofs to prevent them being carried off. Due to the lofty mountains the snow on this side is sometimes deposited as high as from ten to sixteen feet. In nearly all the northern towns the snow, although packed down, in the streets reaches three feet in depth and steps must be built to get down to the level of the shops. And yet Japan is a tropical country



OUR NEW CHURCH IN AKITA

*The interior of the Church of Our Saviour which is reputed to be one of the most beautiful in Japan*

## THE SPIRIT OF MISSIONS

having all the seasons of the tropics, and the intense eastern sun, the power of which it is impossible to conceive without having experienced it.

Memories of "what we used to have" must have been aroused in the hearts of many who were present at the consecration, as Bishop Binsted, standing in the entrance of the old wooden building which had served the Akita congregation for so many years, read the service for the removal of the consecration. Beside the splendid new church with every ornament so necessary to the proper uplift of the soul to God this now dismantled building seemed so bare. But it has what the new church can only have after years of faithful use, associations with past blessings, memories of those who are now with Him in Paradise, memories of His sacramental grace so often outpoured upon His faithful people. We can only hope that in the years to come, the ever new and ever old Gospel may be preached in this church and that God's redeeming grace as we have it in our branch of His Church may hallow this congregation.

At the consecration, Bishop Binsted

was the celebrant; the Rev. W. F. Madeley, who founded the parish some thirty years ago, was the preacher, and the Rev. Charles H. Evans, who began the fund which, with the efforts of several priests-in-charge and the congregation, supplemented by an appropriation from the Undesignated Legacies received by the National Council, built the church, read the Gospel. A communion rail was given by Mr. T. Kawaii, a non-Christian, in memory of his son Masaaki, a very faithful and devout Christian. A memorial lectern given by the sisters of the late Rev. Robert P. Hart, an uncle of Gaylord Hart Mitchell for whom the kindergarten in Akita, the first in the American Church Mission, was named, was also blessed. The Church school children of St. Michael and All Angels' Church, Philadelphia, Pa., provided the brass processional cross which was made in Akita and designed by our catechist, Mr. Fukashi Mori.

Two weeks after the consecration, the new Church of Our Saviour was the scene of the ordinations to the priesthood of the Rev. H. Mori and the Rev. P. H. Yamamoto.



THE CHURCH OF OUR SAVIOUR, AKITA, JAPAN

*The newest addition to the material fabric of our Church in the Tohoku was consecrated on October 5 by Bishop Binsted, and two weeks later was the scene of two ordinations to the priesthood*



# Men and Manners at Lambeth Conference

Intimate glimpses of some outstanding figures  
at decennial meeting of Anglican bishops to-  
gether with sidelights on conference procedure

By the Rt. Rev. Philip Cook, D.D.

*Bishop of Delaware*

THE LAMBETH CONFERENCE speaks for itself. The reports of its committees, the Encyclical Letter, and Resolutions have been published and distributed in book form. But that which appears in cold type as its official utterance gives no account of the highly dramatic moments which crept at times into its sessions; tells nothing of the flash and sparkle which relieved the tediousness of long debates; gives no picture of the personalities of those who took prominent part in its discussions; nor deals with the social contacts for which this gathering of Anglican bishops gave opportunity. These things will still be fresh memories in the minds of many who attended long after the books containing its official statements have begun to gather dust in neglected corners of library shelves.

"It is always a moving experience to stand at the spring or source of a movement which, under God's guidance, may become a great stream and by its sweep help to determine the character of future history." Words of some such import fell from the lips of the Archbishop of Canterbury, presiding officer of the conference, when the last of the series of resolutions dealing with the South India Scheme had passed, with no dissenting vote. This was one of the dramatic moments.

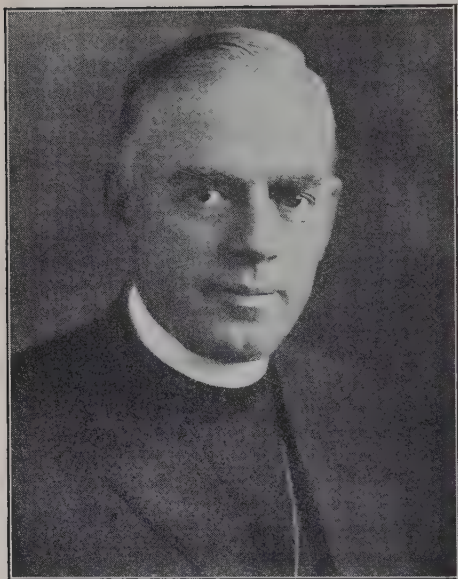
The South India plan, a scheme for organic unity worked out by representatives of the English Church, the Congregationalists, and the Wesleyans in the southern part of India, was generally regarded one of the most difficult and knotty questions to come before the conference. What promised in advance to be very hotly debated, was not debated at

all. The Archbishop of York had a large part in bringing this about. Under his fair-minded and capable direction as chairman, the committee of more than seventy bishops dealing with this subject was able to reach a common mind and presented a report and series of resolutions approved by the entire committee. The Archbishop frankly stated that such a result seemed most unlikely when they began their work but long discussion had brought them to understanding and unanimity. This announcement carried great weight with the conference. One by one the Archbishop of York presented and explained the import of each resolution. Opportunity for discussion was given as each was presented but none rose to take advantage of the opportunity. One by one they passed with no dissenting voice. This plan is a unique experiment in church unity. In a sense it is the first fruits of the Lambeth Appeal to All Christian People which had gone forth from the Conference of 1920.

As the last of this series of resolutions was endorsed by this conference, without discussion and by unanimous vote, the Archbishop of Canterbury reminded the members of the long continued effort which had led to this result, of the multitude of prayers which had been offered in its course up to this point, and asked that all rise for silent thanksgiving to God that the conference had been led to this place of mutual confidence and understanding, to this unity of action within our own membership. The moment was electric with spiritual reality.

As the Archbishop brought this period of silent prayer to an end with a brief

## THE SPIRIT OF MISSIONS



THE RT. REV. PHILIP COOK, D.D.

*The Bishop of Delaware was one of the American bishops attending Lambeth*

spoken word of thanksgiving, someone started and all the conference took up the singing of the Doxology. If the Archbishop of Canterbury bowed low to conceal the telltale emotion written on his face and the sparkle in his eye it was because long years of patient leadership on his part, years of effort and prayer, had resulted in at least one step in the direction of organized unity among Christians which had stood the hard test of close scrutiny on the part of this conference of bishops representing the whole Anglican Communion. No wonder this was a dramatic moment!

Issues such as this reveal the personality of the men chiefly responsible for them. After this experience in the conference it was not difficult to understand why the present Archbishop of York had been chosen for high position. Younger than most of the leaders, stout and vigorous in physical appearance, he is very genial in his social contacts, interesting and witty in conversation, and gifted with a most contagious laugh. His sermon at the opening service at St. Paul's Cathedral had revealed anew his ability as a

preacher: his speeches in the conference had verified the impression given in his books of his powers as a theologian. In the deliberations of that serious-minded body, he had been almost the only one who knew how to use humor in such a way as not to detract from but add force to the strength of his argument. He has a capacity for stating an issue in a clear and simple way. He knows how to interpret the minds of men and to use their own words so as to bring into harmony what appear to be opposing points of view. He thinks and speaks quickly and accurately and knows how to use words to express his exact meaning. His fair-mindedness inspires confidence. All these traits were revealed in his presentation of this difficult subject.

This question of unity, with special reference to South India, had its innings in the opening week of the conference when all the subjects were first presented. Bishop Azariah of the Diocese of Dornakal, himself a native of India and formerly active in the work of the Y.M.C.A., told how this movement had begun among the native Christians who had come together for prayer and conference on the subject. He explained how eager they were to present an organized and united Christian front amidst the multitudes of Hindus, Confucianists, and Moslems in a country which includes about a fifth of the population of the world. It was not until these native Christians had reached such a determination to work for an Indian Christianity freed from the handicaps of Western divisions, that they had taken up the matter with missionary leaders. His language and statements were clear and incisive, his spirit that of great devotion to the cause of Christ in the world. As he spoke it required little imagination to find a resemblance to Paul the Apostle pleading the cause of his Gentile converts before the Council of Jerusalem.

Bishop Palmer followed. Formerly of Bombay, he is now Assistant Bishop of Gloucester. With his great white beard he had the appearance of a prophet and spoke with a prophet's authority on this



## MEN AND MANNERS AT LAMBETH CONFERENCE

subject. None had been more intimately involved in the whole procedure as step by step he had helped to guide the Indian Christians in their delicate task. His translation to England had enabled him to present the plan in person to the consideration of the Church at home.

The Bishop of Calcutta and Metropolitan of India, explained the proposed form of organization, how the Bishops of South India would withdraw from the Anglican Synod to create another with the Christians with whom they expected to enter into this new relationship. Further, he told how northern India was watching this experiment with the thought of following their example should this prove a success. And all might be united again sometime in the future.

The Bishop of Persia explained how in that Moslem land a Christian in the southern part was sure to be an Anglican, while a Christian in the northern part was just as sure to be a Presbyterian. The native Christians knew not the meaning of these differences and were so eager to enter into one fellowship that he had encountered some difficulty in restraining them to a proper and careful consideration of the issues involved. He raised a laugh in the conference when he told how he had explained to them that he owed allegiance to the Archbishop of Canterbury and they asked in all simplicity, "Who is the Archbishop of Canterbury?" These were some of the men whose contributions led up to the dramatic moment already described.

**A**NOTHER HIGH SPOT in the proceedings was reached late one afternoon of the first week when the delegation of distinguished visitors from the Eastern Orthodox Church were presented to the conference. This was not so dramatic as it was pictorial. In the large library of Lambeth Palace, filled with Anglican bishops, appeared this other group, in the dress of Oriental bishops. They were mostly archbishops and metropolitans of the Churches of the East, with the Pope and Patriarch of Alexandria as their leader. They represented the largest and



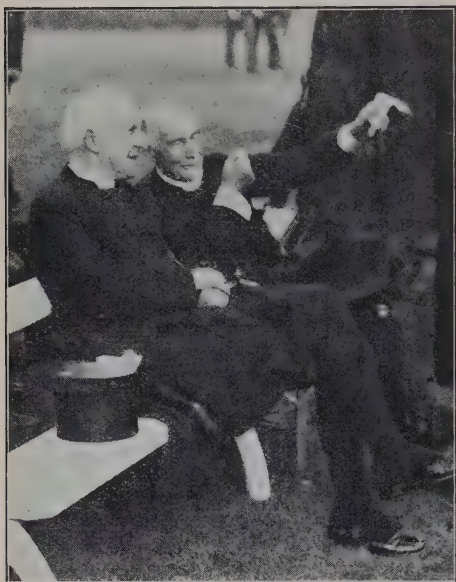
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THE ARCHBISHOP OF YORK

*Dr. Temple was the "fair-minded and capable" chairman of the committee dealing with South India*

most distinguished delegation ever to come out of the East to visit a western communion of Christendom. After the presentation, when the Patriarch had blessed the assembly with the ancient benediction in the ancient tongue, he turned to the Archbishop of Canterbury, embraced him and kissed him thrice. This action, so friendly and brotherly, so natural to the East rather took away the breath of the West.

Every bishop is something of a theologian. In the United States our seminaries and colleges are so sure of this that they confer the degree of Doctor of Divinity upon a man when he is called to the position of bishop. But capable as our bishops may show themselves as interpreters of the Word of God, that expert knowledge of the history of doctrine which this situation demanded is not usually our possession. For this kind of work Bishop Headlam of Gloucester (chairman of the committee which carried on the conversations with the Orthodox delegation) and Bishop Bell of Chichester, whose acquaintance with the Eastern



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## AT THE KING'S GARDEN PARTY

*An informal glimpse of the Archbishop of Canterbury and the Bishop of London when the serious cares of the conference were cast aside*

Churches is profound and accurate, were more than well qualified. For the Anglican Communion to reach out hands of fellowship toward the historic episcopal Churches of the East, and at the same moment toward non-episcopal Churches of the West; to be a "bridge church" in any real sense between these two is no easy task, if the work is done honestly and consistently. This was the task to which this conference set itself. Time alone will test the value of this attempt, but the credit of what was accomplished will belong to the two Archbishops of the English Church and to the Bishops of Gloucester and of Chichester.

**A**NOTHER TENSE MOMENT came at the time of the discussion of the report of the Committee on the Life and Witness of the Christian Community in that part which treats of marriage and sex. The use of contraceptives, birth control, as it is commonly termed, is in England what the prohibition question is in the United States, one commonly discussed by all sorts and conditions of people with wide

divergence of conviction as to the moral issues involved.

The Bishop of Winchester, Dr. Frank T. Woods, had been appointed chairman of this committee and, distasteful as was the whole subject to him and the other bishops who served with him, they had gone into an investigation of it and its effects on race and nation with characteristic thoroughness. The Bishop of Winchester is recognized as a great moral leader both in Church and Nation, so that the report of his committee was received by the conference as one based on long and patient inquiry, and the conclusions reached and put in the form of resolutions were known to express the sober judgment of fine minds and the conviction of spiritually consecrated men. No one questioned the facts contained in their report which indicate all too plainly that these practices make for a critical period of evolution in the life of race and nation, all the more subtle and dangerous because this fact is not generally recognized. Few if any were ready to challenge the statement that under certain conditions and circumstances the use of these preventive methods was justifiable in accordance with Christian principles. But both in the committee and in the conference there was strong dissent to the proposition that the conference go on record so as to seem to take a compromising position with what was called the traditional position in condemning this practice. Some took the position that the conference should not deal with the question at all. The report had back of it the judgment of wise and saintly men, chief among them the Bishop of Winchester, but other wise and saintly men refused to concur in these conclusions.

Among these was the Bishop of St. Albans, Dr. Michael B. Furse. He is a giant in body and as big of soul. His statements were like sledge hammer blows. When the discussion went over to the next morning the Bishop of Durham, Dr. Herbert Hensley Henson, answered in a speech of rapier thrusts. This was one of a number of speeches made by him, all very brilliant. The



## MEN AND MANNERS AT LAMBETH CONFERENCE

House of Commons was deprived of another Disraeli in the displays of powers of debate, the flash of repartee, and weight of constructive statement, when Dr. Henson took Orders in the Church. No man held the conference to more tense attention than he, under his attack of freshly coined phrases and words like bullets from an accurately aimed machine gun. It was sight draft on any man's moral courage to follow him on the speaker's platform, but the Bishop of Bloemfontein, Dr. Walter J. Carey, came forward in the strength of his Christian idealism to urge the conference to express itself in terms of Christian heroism such as the present day demands of Christian leaders. If this were not done he wanted his position to be known as beside the venerable Bishop of Exeter, Lord William Cecil, as entirely disassociated from participation in what was sent out by the conference. This again was a dramatic moment of which the printed report makes no mention!

**T**HOUGH HE SPOKE but seldom, almost never in debate, the conference felt at all times the strength and the wisdom of the presiding officer, the Archbishop of Canterbury. For him as for the Apostle there is "beside those things which are without, that which cometh upon me daily, the care of all the churches." There is in his appearance the conscious weight of responsibility, a cheerful seriousness, and the calm of a life lived in the faith of Jesus Christ. At frequent intervals there broke through the gleam of Scotch humor, as when he said it would be pleasanter if all the bishops showed in discussion time the same alertness they had just displayed while the photograph was being taken. Dr. Lang was both the host and the presiding officer of the conference. This double position laid upon him many duties adding to those which always attach to his office. He never was absent from his post as presiding officer, save for the few moments he was requested to relinquish it as the bishops discussed the question of presenting to him a gift. Others came and went during the long sessions: he was always in his place, alert to every-

thing said and done. These men were his brethren and he made it his business to know them. Within a remarkably short period of time, when a bishop arose to speak the presiding officer would summon him to the speaker's place and call him by name. In view of the fact there were more than three hundred of them from dioceses all over the world, many with strange and unusual names, this fact alone indicated something of the care and attention he gave to the details of his work. The reports and resolutions make up a book in print, but he had been over every word of them and listened to all the discussion upon them. During the two weeks the conference divided into committees and held separate sessions, every day's proceedings of every committee was put into print and a copy given to and studied by him.

As host he had made provision to furnish lunch for the three hundred bishops throughout the sessions at Lambeth Palace. More than that he undertook the



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### THE GIANT OF LAMBETH

*The Bishop of St. Albans, the Rt. Rev. Michael B. Furse, who will be the Convention preacher in Denver next September*

## THE SPIRIT OF MISSIONS

entertainment of all the overseas bishops and their ladies at Lambeth Palace and had a group of them at his London home each night. While the conference was in session he appeared in the House of Lords and made an address on a subject of church interest before that body. He appeared at many of the numerous receptions, not infrequently as a speaker. "The care of all the churches" is no sinecure and the present Archbishop meets all these calls upon his time and strength with quiet dignity and unflinching cheerfulness. Those who enjoyed his hospitality at Lambeth will recall the charm and attention of their host as a delightful memory.

THE ENGLISH ARE thorough and painstaking. The system of education prepares those who come to office in the episcopate for a ministry based on a high type of scholarship. The time has passed when questions before the Lambeth Conference can be dealt with solely or even chiefly as they bear upon the Church in the British Isles. Now they demand a world point of view. But the contributions made by English bishops carry great weight because their training and the highly developed church organization give them opportunity to reach a type of scholarship which the pressure of administrative duties denies to most of the clergy including the bishops here in the United States. The system produces erudite theologians. On general questions such as the relation of races, industry, and war and peace, bishops from the United States spoke with real understanding and their contributions carried great weight. Much might be said on this part of the conference, but this article is concerned chiefly with the men not known on this side of the ocean. In the conference proceedings it soon became evident that the English bishops had used the time before the gathering to give careful study to the questions which were to come before it and came to the discussion very thoroughly prepared. Some of them had already been discussed in the Convocations of Canterbury and York. This gave

a marked quality of solidity to what most of them had to say. Method and manner of presentation of a subject counted for little: the matter counted for much.

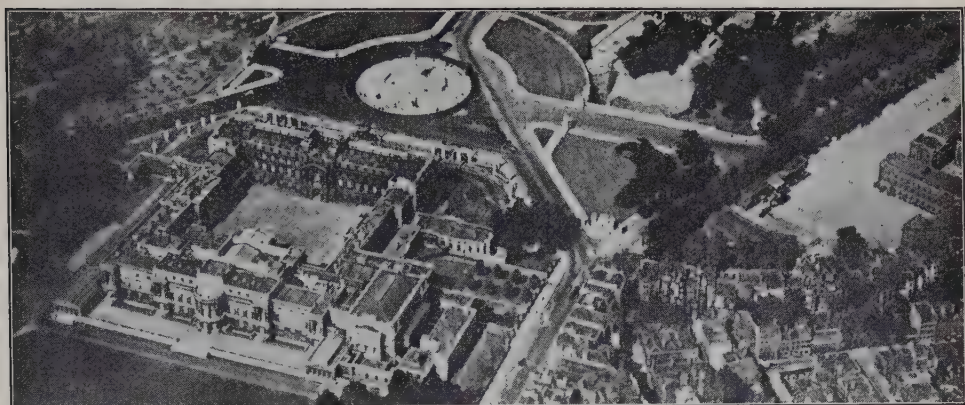
Those who had prepared for the conference had been thorough and painstaking. Literature on practically every subject to be discussed had been prepared in large quantities and distributed to the bishops over the world, long in advance. This had been "read, marked and inwardly digested" by most of the English bishops, while some from the United States found their first opportunity to study this material during their trip over.

They had been thorough and painstaking in their spiritual preparation. This applies not only to the detail of arrangement for large services such as were held in Canterbury Cathedral, at St. Paul's Cathedral, and Westminster Abbey, the numbering of the bishops for their place in line according to precedence in date of consecration, and even the care of their bags and vestment cases. This attention showed itself as well in the daily service held before every session of the conference in the parish church of Lambeth. The Bishop of Winchester had prepared a series of devotional services appropriate to each day's subject and with this as a basis the Bishop of New Castle led the bishops in a brief service of prayer each day, so real, so simple, so effective that many of us from the United States dare to hope that some such service may become a part of the proceeding at General Convention, and the bishops at this meeting dedicate themselves to the guidance of the Holy Spirit as in these at Lambeth. The sessions were what they were largely because of the influence of these times of devotion in company with each other.

They had been thorough and painstaking in preparing for the social side of the conference. Their methods and manners in hospitality differ in England from those to which we are accustomed. This difference is largely due to the formality and conventionality of etiquette which prevails in English society under the influence of the Court. At receptions guests are announced, not introduced: and



## MEN AND MANNERS AT LAMBETH CONFERENCE



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### AIRPLANE VIEW OF BUCKINGHAM PALACE, LONDON

*The social side of Lambeth is always an important part of the conference. Among the important events were the special presentation of all the bishops to the King and Queen at Buckingham Palace and the King's garden party*

there is really a great difference. The last thing an English bishop would think of setting before himself would be that he become what we call a good mixer. That any bid for popularity should be made finds no place in their program. Many of them are immensely popular, but certainly not by conscious effort. The Bishop of London is popular, but that is because he was born that way. He is a great lover of souls, and his love for people brings a large return of love.

They guard against intimacy with themselves with the cloak of reserve, and have the same respect for and refrain from breaking in upon the intimacy of others. Easy fellowship is not easy for people of this point of view. But if one made the advance, the response at Lambeth was always cordial and friendly. On these lines they had made their preparations to open the doors of London to the visiting bishops. From the special presentation to the King and Queen at Buckingham Palace and the King's garden party, to which every bishop and his

wife were summoned, to the very informal gathering given by the Church Army, the most studious care had been taken for the hospitality and entertainment of the bishops from other lands.

The trip to Liverpool was an example. All the bishops were invited, a special train, with free transportation provided, a splendid banquet given by the Lord Mayor of Liverpool, and entertainment at the homes of Liverpool citizens arranged. It was thoroughly done, even to the care of the luggage. The jubilee service on Sunday at the Cathedral was a masterpiece of liturgical and musical arrangement, quite the most impressive and inspiring many of us had ever attended. The Bishop of Liverpool proved himself a truly magnificent host. Who paid for all this, who paid for the great expense of the Lambeth Conference; what it all cost the guests never knew. It all just seemed to happen and come in the natural order of events, with no one particularly to thank for such an unusual experience. That, too, is the English way!

## NEXT MONTH—The South India Scheme

THE Bishop of Northern Indiana, the Rt. Rev. Campbell Gray, D.D., who took a leading part in the discussions in the Committee on the South India Scheme at Lambeth, has written a penetrating article which will appear in *THE SPIRIT OF MISSIONS* for January. Also for January, Dr. Emhardt contributes the second of a series of articles on the Eastern Orthodox at Lambeth. The first article appears on pages 837-42 of this issue.



*Photo by Brown's Studio & Photo Service*

**AT THE FORMAL INAUGURATION OF THE BOULDER DAM PROJECT**

*The Archdeacon of Nevada, the Ven. H. L. Lawrence, who offered the invocation at the ceremony, is in the center. Secretary Wilbur holds the hammer*

## Boulder Dam Project Challenges Church

*By the Rt. Rev. Thomas Jenkins, D.D.*

*Missionary Bishop of Nevada*

ON SEPTEMBER 17, in the presence of a great concourse of people, the Secretary of the Interior, the Hon. Ray Lyman Wilbur, drove the silver spike into a tie of the new railway which is to link the Boulder Dam construction site with the Union Pacific Railway just west of Las Vegas, a small city of growing importance. This was the formal inauguration of the Boulder Dam project, whose significance in the life of the State of Nevada will naturally be reflected in the Church's work there. At this ceremony, the Church was represented by the Archdeacon of Nevada, the Ven. H. L. Lawrence, who offered the invocation.

In providing power to pump water for irrigation and to drive the machinery at our mines, the value of this enterprise is going to be incalculable to the development of our southern desert country. The choicest fruits and vegetables can be raised wherever water is available; and the climate, except for a short summer period, is unexcelled elsewhere on the continent.

I am looking for a great growth in

population. One new town is already assured near the dam. The great inland sea which the impounding of the water of the Colorado River will create may provide new inland winter resorts. Las Vegas itself is sure to experience a marked growth, being as it is a division point on the Los Angeles and Salt Lake Railways and the junction of the new spur to the dam.

It is obvious that the Church which rises to the present opportunity will be given a hostage to fortune. It is the pioneer Church which draws the attention and wins the loyalty of pioneer folk. In some way our Church must find the means to do this. Even now there is nothing so badly needed as a social center, such as a parish house could supply, in Las Vegas.

Then there is going to be a new town some twenty miles out from Las Vegas, not a common ordinary western aggregation of shacks and cheap store buildings, but a substantial town built by the Government. Here a chapel must be built by the time people begin to move in. The communion which does this invites the allegiance of the town.



# Fire-swept Alaskan Mission is Rebuilt

Our new Archdeacon of the Yukon whose headquarters are at Nenana describes new Tortella Hall, the finest building in interior Alaska

By the Ven. John B. Bentley

*Archdeacon of the Yukon, Alaska*

LAST JANUARY St. Mark's Mission, Nenana, was visited by a disastrous fire (See March SPIRIT OF MISSIONS, page 181). Tortella Hall (Betticher Memorial), the main building of the mission group, was completely destroyed. Coming as it did in mid-winter, when the weather was bitterly cold and when the school was filled to capacity with children, the fire caused great inconvenience and some suffering to both staff and children. Happily, that disaster, like all such trials, has passed into history and today a new and finer Tortella Hall stands upon the site of the old.

The new building is a monument to the courage and faith of Bishop Rowe, who through fire and flood has rebuilt upon the ashes and debris of past disasters that the work of the Church may go on. It is, also, a monument to the genius and energy of Mr. N. J. Nicholson, who was entrusted with the responsibility of re-planning and rebuilding. It is a splendid structure, well built, complete and convenient in every detail, and we believe it will prove comfortable in any weather. One who has traveled much through the country says that "it is the finest building in the interior of Alaska."

Built like a great letter H, the two wings run north and south, while the connecting section runs east and west. The front door, placed in the center of the central section, faces north. The whole structure is built upon a heavy concrete foundation enclosing a deep basement under the entire building. The large basement affords ample room for the hot water heating system, coal bins, wells and pumping equipment, storerooms, showers

for the children, a laundry and a large drying room. The warm, dry cellar under the whole house keeps the first floor of the building warm and contributes greatly to the comfort of everyone. A large furnace and boiler, burning either wood or coal, supplies ample hot water for the whole plant. It is much superior to hot air, and far better than the old plan of having a stove in each room.

A well, driven below the basement floor, supplies water for every purpose. The water is forced under city pressure by motor driven pumps to all parts of the building. There is also a pipe, laid deep in the earth and running from the building to the Tanana River some fifty yards distant, through which water may be drawn from the river during the winter months. This pipe is kept warm by a companion pipe filled with steam. In winter the water of the river is much clearer and softer than the water from the well.

The laundry, the drying room, and the showers for the children are a necessity and a great convenience.

The first floor of the building is given over to many purposes. The section between the wings is the dining hall which is also used for the children's games and dances. At one end of this room is a great, open fireplace, built of native stone, attractive and most comfortable on a rainy, raw day. It is one of the very few fireplaces in the interior of Alaska. The east wing, downstairs, is given over to a room and bath for the teacher; the kitchen, pantry, and cool-closet; and a small, but well appointed chapel, where Morning and Evening Prayer are said each

## THE SPIRIT OF MISSIONS



MOVING INTO THE NEW TORTELLA HALL, NENANA

*The boys and girls of St. Mark's Mission rendered much assistance in rapidly putting in order the new Tortella Hall. This building, replacing one destroyed by fire last January, is reputed to be the finest in the interior of Alaska*

day. The west wing contains a lovely sitting room for the staff; rooms and a bath for the housemother and the nurse; an infirmary with two beds; a dispensary and medicine room; and a sleeping porch enclosed with glass.

The second floor of the central section is divided into two bedrooms for the staff, opening into a sitting room with a southern exposure. From the windows of this room a fine view of Mt. Denali (McKinley), may be had on a clear day, though the great snow-covered mass is more than 120 miles distant to the south. The second floor of the east wing is used by the boys for dormitory space, while the second floor of the west wing is given over to the girls.

A large attic will be fitted up as a play room for the girls; a bed room for two of the larger girls; and a storeroom for clothing and supplies.

The whole of the interior is attractively finished, while the exterior of the building presents a pleasing picture. The staff and

children realize their good fortune in having such a splendid building and are all most grateful to those who have made its reconstruction possible.

As was said, Tortella Hall is the central building of the mission group. Nearby, on the one hand is the lovely little log church, while on the other is the school, and so we have the three units that minister to spirit, mind, and body. To the rear are the shop, the storehouse, the ice house, the hot house, and the garage, where the tractor is kept. Next spring a new rectory will be built for the Archdeacon, who will make his residence and headquarters at St. Mark's.

Across the Tanana River, which is but a stone's throw distant, rises Tortella Mountain, a high ridge beautifully covered with birch and spruce, which gives its name to the hall. To the east are the sweeping bends of the Tanana, which flows on toward the west for two hundred miles until it empties its burden into the mighty Yukon at Tanana.



# Medicine—An Evangelistic Force in China

Our hospitals with their nurses' training schools and St. John's Medical School are all making a vital contribution to China's welfare

By Anne<sup>7</sup>Lamberton

*Missionary Nurse, St. Luke's Hospital, Shanghai*

"THEY'VE TAKEN ALL the skin off my face in the foreign hospital," exclaimed one of the patients who was treated during the past summer in St. Luke's Hospital, Shanghai. He had been working near an alcohol stove when it exploded and burned his face, neck, and chest, and he was terribly discouraged because all the dead skin had come off. He had a feeling that, if the nurses had not insisted on putting on so many wet dressings, the skin would have stayed on and everything would have been all right. However, the wet dressings did not prevent new skin from forming and after a two weeks' stay in the hospital he was ready to go home. There was one last hitch before he left. He had to go to the office and explain that the dollar he had paid when he came in was all the money he had. The regular charge for treatment in the general ward is fifteen cents a day, so that he really should have paid \$2.10. Luckily there are some endowed beds in St. Luke's, and after finding out that this patient was working for a very low wage, and that no friends had come to visit him while he was in the hospital, we put him down on the endowed bed list, and he went home happy.

A great many of the men, for all patients at St. Luke's are men or boys, are what the Chinese call small-work men, who unload boats or pull heavy carts and are paid very low wages by the job. This means continual calls on our endowed bed fund. For a man who earns ten, fifteen, or even twenty-five cents a day and has a wife and five children to feed, to pay fifteen cents a day for his hospital care is manifestly impossible,

and yet fifteen cents is barely a quarter of what it costs the hospital to care for a patient for a day.

We do have some well-to-do patients, who can afford private rooms and can pay operating fees. They come to the hospital accompanied by the whole family, who expect to stay till the patient recovers, even though the hospital rule says that only one person may stay with a private patient at night. Sometimes rich little boys come, dressed in satins and accompanied by mother, father, and one or two *amahs*. One little boy even brought two ducks, in addition to all the family. But most of the children, there are usually about twenty in the hospital, are quite poor, very often little apprentices who have been injured by the machinery of a mill, or whose clothes have caught on fire while they were working in a tinsmith's shop. The children's ward is an open air ward, designed especially for tubercular bone cases, opening on a verandah where the children can have sun treatment in the spring and fall.

There are always a large number of accident cases among the grown-ups, as well as among the children, broken arms, or legs, or cut heads from accidents in factories or on the streets, and sometimes a broken back from being caught under a heavy load which fell as it was being hauled over the side of a ship. Two patients were on the operating list on the same day last fall, one was a countryman who had lost control of his heavy cart as he was pulling it down an inclined bridge; the other, a coolie in the city who had been caught between two heavily loaded carts. Each had a badly

## THE SPIRIT OF MISSIONS



FOOT ROW IN ST. LUKE'S HOSPITAL CLINIC, SHANGHAI

*Last year the out-patient department gave 98,895 treatments, an increase of 13,112 over the previous year. The largest increase was in the clinic where patients pay a dime for the first visit and five coppers for succeeding visits*

crushed leg which had to be amputated.

Yesterday a man was brought to us with a ruptured spleen and intestine. Many of the Chinese are so infected with malaria that their spleens are enlarged and rupture easily. This man somehow incurred the displeasure of a watchman, who kicked him twice and in an hour he was on the operating table with Dr. J. C. McCracken removing the spleen.

There are 154 beds in St. Luke's, of which two-thirds are in the surgical building and one-third in the medical building. There never seems to be a let up in the surgical work. One day last spring, Dr. Tucker and Dr. McCracken were both shaking their heads and saying that the hospital was very empty. I had not realized that this was the case, so that afternoon I went around to see where all these empty beds were and found five out of a hundred not occupied! The medical work is always much heavier in the summer than in the winter, dysentery, typhoid, and cholera are the much dreaded summer diseases. Fortunately there has been almost no

cholera in Shanghai this year, but typhoid fever has been especially bad. We have just finished vaccinating over seventy of the staff against this disease.

One great hardship in the medical wards has always been the difficulty of keeping ignorant coolies and cooks from buying extra and very indigestible food for the patients who were on special diets, and giving it to them when the nurses were not looking. The excuse always was that they did not know the patient was on a special diet. This spring one of the nurses thought of hanging on the special diet beds boards, about six inches long and two inches wide, painted brilliant orange, red, blue or green, and proclaiming in large white Chinese characters just what that particular patient is allowed to eat. They are so vivid that they could not escape anyone's notice and even the most ignorant coolie can soon learn that no food may be given the patient lying under one of these boards except by a nurse. So the monotony of white and buff is now relieved by splotches of red, green, and orange.





A CLASS IN BANDAGING, ST. LUKE'S TRAINING SCHOOL FOR NURSES, SHANGHAI  
*The student nurses are all young men ranging in age from seventeen to twenty-two years. Under the supervision of five foreign and seven Chinese graduate nurses they do all the nursing work of St. Luke's Hospital*

In addition to the patients who stay in the hospital there is at St. Luke's, an out-patient department in which last year there were 25,878 new patients, who averaged three visits apiece. In the morning there are special clinics, such as skin and eye, ear, nose and throat; and in the afternoon, general medical and general surgical. In the general surgical clinic alone there are often three hundred patients a day at this time of year. Men who have been discharged from the hospital but still need a few more dressings; people with the terrible ulcers that one sees in this part of the world, or with burns, wounds, and sores of all sorts and descriptions crowd in here for dressings. There are many cases of leg ulcers and, as there is no room for the clinic on the first floor, these poor people have to drag themselves up to the second floor for treatment.

This is one of the things that we look forward with most pleasure to having changed in the new St. Luke's which is to be built when we have enough money! Not only are we terribly crowded in our

present quarters, but the hospital work is carried on in four different buildings, with the dental department and the nurses' training school classrooms in a fifth, and the nurses' dormitory in a sixth a block away, for which we have to pay a heavy rent.

The nurse in charge of the surgical clinic noticed one day a little while ago that a boy of about nineteen had come for treatment for his right arm from which the skin and some of the flesh had been removed over a good sized area. The wound was in bad shape but she could not understand just what kind of injury it was. It did not look like a burn, nor did it look like an accidental cut. She asked the Chinese graduate nurse who was working with her what had happened to this patient's arm and discovered that the boy's mother was ill and did not improve, so he had cut a piece out of his right arm, cooked it and given it to his mother to eat to transfer the "strength of his arm" to her! The treatment required further that nothing should be done to take care of the son's

## THE SPIRIT OF MISSIONS

wound until the mother was well on her way to recovery. This practice is not uncommon.

Patients come to us from all over Shanghai, and from small nearby towns and the neighboring country districts, in all sorts of conveyances. On wheelbarrows, in rickshas, lying on stretchers hung on bamboo poles and carried on the shoulders of two friends, carried pig-a-back by a willing neighbor, or in the rescue van of the Fire Department, St. Luke's ambulance, or their own private automobiles they come to the door.

The newest venture at St. Luke's is the dental department, and we are rather proud of it. It was built last summer, when Dr. MacCarlyle Fellows came back from furlough, out of an old classroom, a coolie's room, and a coal hole. From this unpromising material the contractor evolved two operating rooms, one for Dr. Fellows and one for his Chinese assistant, Dr. Deng; a waiting room, an office for records and clerical work, and a laboratory—all small, but complete. Dr. Fellows does all the dental work for the missionaries in the Diocese of Shanghai, as well as some for those in Hankow and

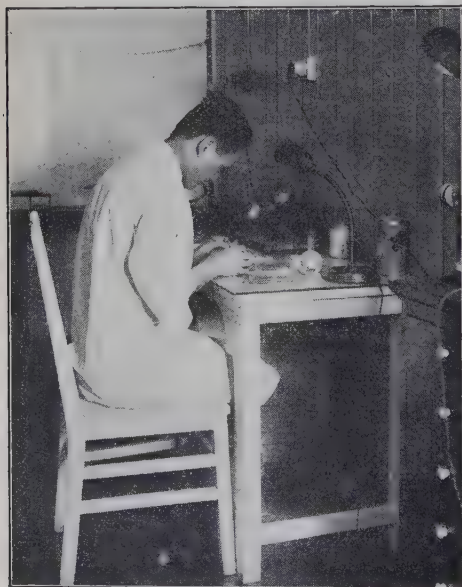
Anking. In addition he has outside patients, both Chinese and foreign. Recently we were able, through the generosity of Trinity Cathedral, Cleveland, to order a dental X-ray machine, the last piece needed to complete the equipment of the department.

ST. LUKE'S is able to care only for men and boys. The women and children are taken care of at St. Elizabeth's Hospital, (see October SPIRIT OF MISSIONS, page 669), where there are accommodations for 170 patients, as well as large out-patient clinics. There is a children's ward of between thirty and forty beds, with porches for open air treatment for special cases.

The maternity service is one of the busiest at St. Elizabeth's. Over a thousand babies were born there last year. Sometimes there are as many as forty tiny babies in the nursery, each wrapped in the red cotton cloth that is proper in China. Before the mothers are ready to leave the hospital with their babies they are shown how to bathe them and advised about their care. Four years ago a very interesting follow-up service was being developed in connection with the maternity cases, but when in 1927 anti-foreign feeling began to run high it had to be given up.

Some of the children who come to St. Elizabeth's clinic in the summer time would ruin several nights sleep for most of our church people at home. Their grimy little bodies are simply covered with mosquito bites, and their faces are a mass of sores from some form of skin disease, or their heads are covered with boils. As many as eighteen boils have been counted on one poor, little head and half a dozen is quite usual. I do not mean to imply that there are no nice, clean Chinese babies, but they are not the ones who have to come to the hospitals as a rule.

A FEW YEARS AGO the mission had two hospitals outside of Shanghai in the Province of Kiangsu, which is about as large as the State of Pennsylvania. In



IN THE DENTAL LABORATORY  
*Dr. F. Y. Deng, assistant to Dr. MacCarlyle  
Fellows our missionary dentist, at work*



1927, however, the compound in Zang-zok, on which were church, school, and hospital, was occupied by soldiers; the hospital was forced to close and has never been reopened. It is now run by two of the former nurses of the mission hospital, who pay a nominal rental for the use of the building to take care of such cases as they are able to handle.

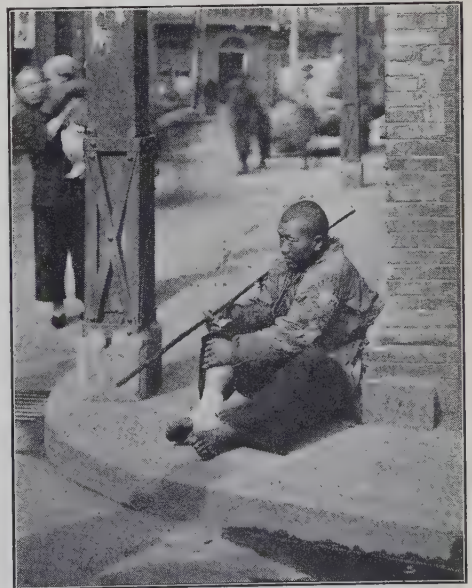
This leaves St. Andrew's Hospital, Wusih, alone to care for the mission's medical work in the province outside of Shanghai. St. Andrew's has sixty-five beds and takes both men and women patients. Dr. Claude M. Lee was the only foreign doctor in the hospital for several years, until last spring when Dr. Walter Pott came back from the United States to join St. Andrew's staff. In addition to having all the work of the hospital on his hands, Dr. Lee has had to eke out the finances by making out-calls in and around Wusih. These are a help to the hospital financially, but half a day, or a whole day and night, when the call is far out in the country, is too much to take away from the work of a busy hospital, in fairness to either patients or doctor. The country around Wusih is full of streams and canals and Dr. Lee makes a great many of his out-calls by motorboat. Inside the city the hospital ricksha takes him to his patients' houses.

Although armed robbers are not so frequent in Wusih as in Shanghai, they do appear now and then. One boy of seventeen was busy tidying up a silk store in which he worked, preparatory to closing for the night when three men stepped up to the counter, pointed a gun at him and demanded all the cash in the store. Without giving the boy more than a minute to comply with their demands, they shot him. He was taken to St. Andrew's with twelve perforations in his intestines. An immediate operation saved his life.

Summer in Wusih is almost sure to bring cholera with it, and often in bad epidemic form. The hospital has no isolation facilities and yet must help somehow, when hundreds of people are down with the disease; so they put up sheds

made of bamboo mats on the hospital grounds, use boards on wooden horses for beds and care for cholera patients in these improvised wards. Fortunately the Chinese like hard beds and pillows! Last year the city authorities opened a special cholera hospital and issued orders that all cholera patients were to go there for treatment. Still the number of patients coming to St. Andrew's did not diminish and the doctor spoke to many of them about the city regulations. Time after time the reply was, "We won't go anywhere else. If we can't be treated here, we would rather die on your doorstep."

THERE IS ANOTHER very important phase of mission medical work in China—the educational side as represented by our training schools for nurses and by the medical department of St. John's University, of which Dr. E. S. Tyau is dean. Each of the three hospitals in Kiangsu has a training school for nurses connected with it which is invaluable in supplying trained nurses, instead of the ignorant coolies and *amahs* who were, of necessity, entrusted with



A CLINIC PATIENT

*One of the many small-work men who seek the help of St. Luke's Hospital*

## THE SPIRIT OF MISSIONS

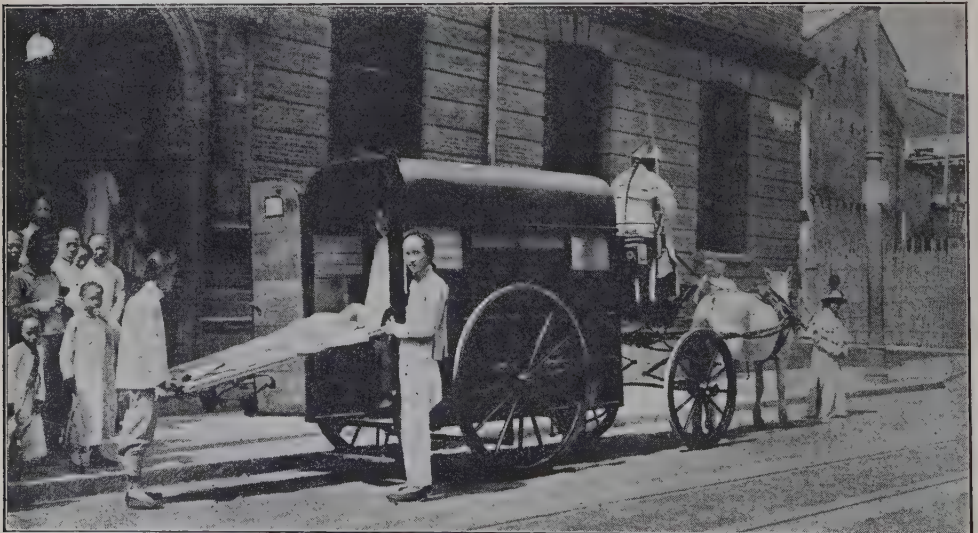
this work in the early years of mission hospitals. St. Elizabeth's, being a women's hospital, has women as nurses and St. Luke's adheres to the old Chinese custom of having only men nurses to take care of men patients. St. Andrew's, on the other hand, with both men and women as patients, has within the last two years instituted the system which is being tried in various hospitals in China of having women nurses, assisted by orderlies, on both men's and women's wards. The hospital authorities feel that the new arrangement is working out very well.

All the training schools are members of the Nurses' Association of China and the graduates take the Association examinations at the end of their course and receive the Association diploma, as well as one from their own hospital. Last year one of the St. Elizabeth's graduating class had the highest marks of any of the nurses who took the Association examinations and these came from hospitals in many parts of China. We have not yet reached the point of requiring a full high school course for applicants for admission to the training schools, but there are always more applicants than can be taken in, so that those who have

the best preparation can be chosen. In most cases the boys have completed two years' work in high school and the girls as much, or more. Because of the lower educational requirements for entrance and because of the lack of home training in sanitation and cleanliness, as these words are understood in a modern hospital, the course in China is four years instead of three. Many of the elementary things that a girl entering a training school at home already knows must be taught here in addition to the regular nursing subjects. Classes in all the schools are taught in Chinese and as the pupil nurses come from many provinces and speak many different dialects, it is quite a feat to make the teaching clear to all members of a new class.

Both schools of nursing and of medicine are likely to become entangled in the difficult question, "Shall we register with the Chinese Government?"

So far the fact that those in charge of the schools in the Diocese of Shanghai have felt that registration under the present government requirements would be inconsistent with the purposes of mission schools, has affected the medical school more than it has the nursing schools. Since the medical school, be-



THE FIRST AMBULANCE IN SHANGHAI

*In 1908 St. Luke's Hospital began using this one-horse conveyance to bring patients to the hospital. It has now been replaced by a modern automobile ambulance*



ing a department of St. John's University, has been included in the University's decision not to register, none of the men who graduate from the school now are allowed to register with the Government as practising physicians, which means that they cannot work outside of foreign hospitals or the foreign concessions. This law has even been made retroactive in one or two cases, and registration has been refused to men who graduated long before the question arose. Last year there was a first year class of twenty-three and a premedical group of twelve ready to enter the school this fall. The University's position was explained to these students in the spring, so that they would have a chance to go elsewhere if they wished to, but they are all continuing at St. John's. There are not, however, as many applicants from other schools for the new class as there have been in the last few years.

The course in the medical school is four years of study and one of internship in a recognized hospital, with a prerequisite of two years of college work. Until this year the school has supplied St. Luke's Hospital with internes, but the gap of three years without any graduating classes, due to the closing of

St. John's after the trouble in 1927, is going to make it difficult for us to get the doctors we should have.

In all the hospitals, religious teaching is carried on among the patients, by ward services and individual talks with the patients, who are invited to the daily services in the hospital chapel. Regular religious instruction is given in all the nurses' training schools.

We were brought to a vivid realization of the bandit-ridden state of China some months ago when one of the younger Chinese doctors asked to be allowed to borrow his salary for the next six months to send home as his contribution towards the ransom of his grandfather, who had just been captured. His family are farmers in one of the interior provinces and the bandits had driven off all their farm animals, destroyed their house and taken away the old grandfather, the head of the family. They were demanding a large ransom and all the neighbors were too much afraid of drawing the attention of the bandits to themselves to help them. After about four months' captivity the grandfather was returned to his family, but his grandson's six months' salary was only a small part of the ransom that was paid for his release.



GRADUATE NURSES ON THE STAFF OF ST. ELIZABETH'S HOSPITAL, SHANGHAI  
*The graphic story of life in this Church hospital for Chinese women and girls was told in some detail in the October SPIRIT OF MISSIONS (pages 669-672)*

# Nishijin Youth Await the Master's Touch

Church of the Resurrection in Kyoto's great weaving center ministers, with very limited resources, to physical ills of a neglected group

By the Rev. J. Kenneth Morris

*Missionary-in-charge, Church of the Resurrection, Nishijin, Kyoto*

IN THE OLD AND thickly populated section of Kyoto known as Nishijin, where for hundreds of years the finest weaving in Japan has been done, stands our Church of the Resurrection. From Nishijin the Imperial Household and Court for centuries have obtained their gorgeous kimono. And even today, in spite of the great advance machine industries have made, those who seek the finest kimono and *obi* (a kind of sash richly brocaded) go to these weavers.

Nevertheless, machine weaving is greatly interfering with hand weaving, and many of those who follow the latter are facing ruin. In order to compete they must work eleven and twelve hours a day, and often fifteen and sixteen. Their houses are small, poorly ventilated, dark and damp. The machines are old fashioned and require a hole six feet long, two feet wide and two feet deep, in which are the pedals for operating the machine. The operator sits all day with his feet in this hole, which in winter is very damp and cold. The income is small, and food poor. All these conditions together with a sedentary life cause much sickness.

The secretary of the vestry of the Church of the Resurrection is one of these weavers. From ancient times his people have been weavers and the trade has been handed down from father to son. He makes about twenty-five dollars a month, from which he contributes one dollar and a half to the church. He is always ready to do anything he can and sometimes conducts the service and preaches. But he

is not an exception, there are several like him. And in Nishijin there are hundreds of young men of equal potentialities, awaiting only the touch of the Master.

Unhealthy working conditions, long hours, insufficient rest, recreation, and food, all contribute to an unusually high mortality rate in Nishijin. Under such conditions it is not surprising that practically every member of the Church of the Resurrection suffers from some disease such as tuberculosis, beri-beri, stomach or heart trouble. Through our health clinic we are seeking to improve the situation, not only for our own people, but for the whole community, but our facilities are totally inadequate to meet the needs of the fifty thousand people in Nishijin. At present our clinic is a single room to which a doctor who contributes his services and a nurse who is supported by the congregation, come on two afternoons a month. Our program now includes examination of and prescribing for all who come to the clinic, regular examination of the thirty-five children in the parochial kindergarten, instruction of mothers in groups by the doctor, and free prenatal care for women who cannot pay a doctor's fee. In the future we hope to provide a doctor on duty in the parish house every afternoon from one to four o'clock under the supervision of our present physician, Dr. Fujino, a devoted Christian; a thoroughly trained visiting health nurse, who will assist in the clinic and do out-patient visiting; and the free distribution of health literature.





# The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



A NISHIJIN WEAVER AT HIS LOOM

*This weaver is the secretary of the vestry of our Church of the Resurrection, Kyoto. From ancient times his people have been weavers, the trade being handed down from father to son. Other young men in Nishijin await the touch of the Master. (See page 828)*



#### KAPANGAN BOYS HELP OUR MISSIONARY

*Whenever the Rev. Robert F. Wilner visits Kapangan, twenty-three miles north of Baguio in the Philippine Islands, these lads carry the necessary supplies and equipment for the services. (See page 842)*



#### ANNUAL RETREAT OF THE MISSIONARY DISTRICT OF KYOTO AT NARA

*For three days in September the clergy, lay workers, missionaries, and a few vestrymen of the district met together in the new Ohrist Church, Nara. The president of the Standing Committee is just to the left of the doorway*





**TYPICAL HURRICANE DEVASTATION IN SANTO DOMINGO CITY**

*To restore the losses suffered by the Church in the storm of September, the National Council has authorized an appeal for \$25,000 to be made under the name of the Santo Domingo Hurricane Fund*



**ANOTHER VIEW OF STRICKEN SANTO DOMINGO CITY**

*Last month THE SPIRIT OF MISSIONS published Mrs. William Wyllie's graphic account of the hurricane (pages 731-34). All our efforts should now go toward assuring the speedy restoration of our losses*

# Christian People of Many Races Gather



Christmas in Our Kindergarten  
at Fukui, Japan



Aomori Child  
at the Shinj



The Annunciation in  
an old Mystery  
Play Given at  
St. Mark's Miss-  
ion, Nenana,  
Alaska



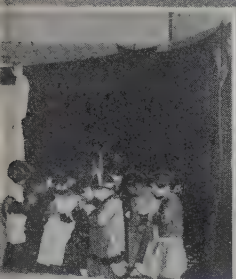
Nurses of St. Luke's Hospital, Tokyo,  
Present a Satire on Conscrition as  
a Part of Their Christmas Party



Crèche, San José de



# or the Joyful Observance of Christmas



ive a Christmas Play  
er Hospital, Japan



Outdoor Service for Navajo Indians  
on Christmas Day at  
Carson's Trading Post, New Mexico



Children of Six Races Participate in  
This Christmas Festival at  
St. Mary's Mission, Honolulu



In Eastern Oregon Children of St. Andrew's  
Church, Burns, Carry a Christmas Tree  
and Other Gifts to a Needy Family



Mexico City

Christmas Eve at Appalachian School,  
Penland, North Carolina





SEWING CLASS AT HOLY TRINITY MISSION, LA GLORIA, CUBA

*This group, in charge of a Cuban woman helper (at right), is the nucleus for a branch of the Girls' Friendly Society. The mission is in charge of the Rev. Frank S. Persons, II*



HEAVY RAINS FLOOD FAIRBANKS, ALASKA

*For ten days in September, Fairbanks experienced the worst flood in its history when most business houses and many homes were inundated. Our missionary there reports that no serious damage was done to our property*

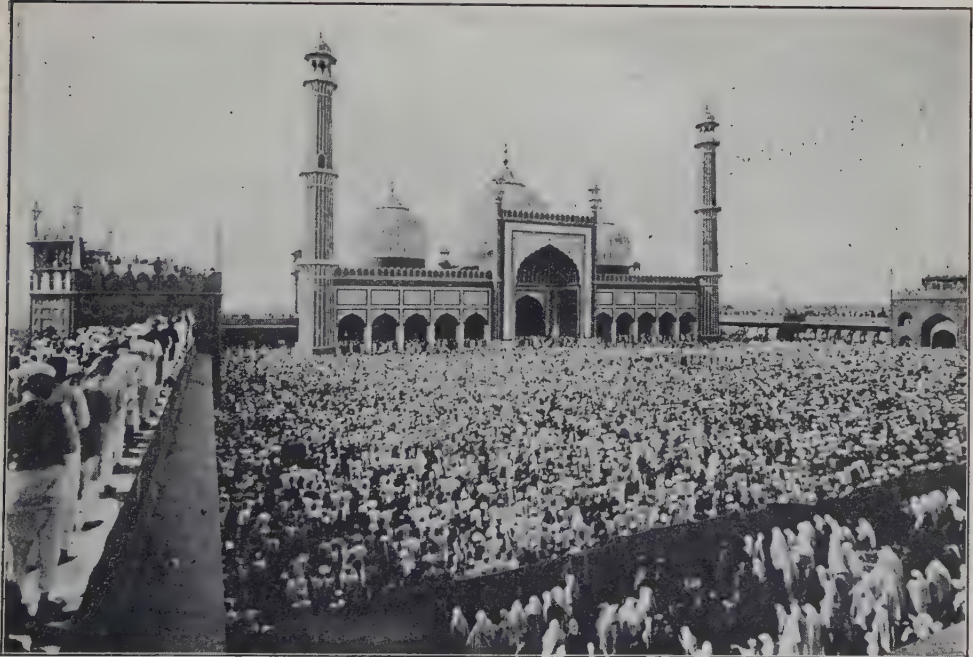




*Photo by Bert G. Covell*

**KINDERGARTEN CHILDREN OF HOLY TRINITY JAPANESE MISSION, HONOLULU**

*On October 12, Bishop Littell consecrated the newly acquired property of Holy Trinity (Japanese) Church. (See August SPIRIT OF MISSIONS, page 525)*



*Courtesy, Missionary Society, Church of Canada*

**MOHAMMEDANS AT PRAYER BEFORE THE JAMA MASJID, DELHI**

*Seventy million people in India are Mohammedans. One of the suggestions for a possible activity of our Church if it enters India, is that it work among the educated Moslems*



**A TYPICAL INDIAN CONGREGATION IN MEXICO**

*Under the leadership of the Rt. Rev. F. W. Creighton as Bishop of Mexico, the Church ministers directly to over thirty-five hundred baptized Christians through twenty-nine stations. These missions are cared for almost entirely by Mexican clergy*



© Lionel Green

**THE HARBOR OF RIO DE JANEIRO, BRAZIL**

*In the Federal District our Church has three missions, the Redeemer, St. Paul's, and Trinity, all in the city of Rio de Janeiro itself. They reach over six hundred baptized Christians*



# Strides Toward Reunion at Lambeth

Dr. Emhardt discusses significance of report on unity as it pertains to Orthodox. Conference shown as a pioneer on the road to reunion

**By the Rev. William Chauncey Emhardt, Ph.D.**

*Secretary, Committee on Ecclesiastical Relations; Chaplain to the Pope and Patriarch of Alexandria and other members of the Orthodox delegation at Lambeth Conference*

THE LAMBETH CONFERENCE of 1930 reached the high water mark in the trend towards Christian unity. Heretofore conferences looking towards the reunion of Christendom have mostly been polite discussions of the joy of a Christian fellowship in which brothers dwelt together in unity. Occasionally something has been said of ways and means. Never before has the question been taken out of the realm of academic consideration and treated as though it were a concrete problem. There was some little talk before the conference that sparkled with the old shibboleths, "laying the foundations", "sowing the seed that our children may reap", "working for another generation", etc.

When the delegates began to arrive one sensed a change of outlook. Conversation bristled with words of hope and a determination "to get somewhere".

This was to have been expected from those who came pledged to an endeavor to to make an emphatic gesture towards Protestantism through the South India Scheme. When the Eastern Orthodox arrived one was impressed with their earnestness. They had come in strength and had traveled far. It was evident that they knew what they wanted. They were almost convinced that the invitation to Lambeth was a call to a serious discussion of concrete facts. They were hopeful of arriving at a common understanding that would lead to practical results. Every delegate was cognizant of the strength and weakness of the Anglican position. They believed that the weakness grew out of indefiniteness. As a dogmatic communion

they were accustomed to appeal for the support of doctrine, discipline, and worship to formula. Canons, decrees and traditions had taken a dogmatic form. They knew that Anglican jurisprudence was based upon unwritten law. They knew also that when appeal was made to that unwritten law the wheels of justice moved with a precision unknown elsewhere in the civilized world. They were prepared to accept the conclusion that the inner consciousness of the Anglican Communion was of like type. Basic principles were innately sound. Interpretation of these principles, definition of their scope and the nature of their application were given judicial expression only when circumstances required. They knew too that the spirit of Anglicanism was comprehensive and that within the Communion were those who viewed the basic principles of the common faith from different angles. They came to Lambeth with a conviction verging on certainty that when the conference spoke, if it could be moved to speak, its pronouncements would carry a clear note of catholicity.

Then too there was still another group steeped in Latin theology yet not of the papal fold, the Old Catholics. In recent years independently and in conference they had studied the Anglican position. They were convinced of the pragmatic strength of the position and polity of the Anglican Communion; and awaited but a formal opportunity to come to an agreement in matters of faith.

The results of Lambeth have been published. So astounding have these been



THE RT. REV. LEONTIOS S. LEONTIOU

*The Metropolitan of Paphos who was designated by the Ecumenical Patriarch to represent the autocephalous Church of Cyprus at Lambeth*

that it is doubtful if the world yet comprehends them. A Protestant group, the Eastern Orthodox, a communion wedded to Latin theology propound the same question; and each is satisfied. The faith that is Anglicanism was tested to the breaking and found equal to the strain. With the Orthodox and Old Catholics satisfied, what hope could there be for the South India Scheme? The same conference, and the same committee within the conference had to answer the question. There was no uncertainty, no spirit of compromise. Anglicanism had found itself. In this new self-revelation the Communion saw the answer. The South Indian Church received the benediction of Lambeth in terms that promise no opposition.

The scope of the present series of articles, however, is confined to that part of the Encyclical and of the report of the Committee on Unity that refers to the Eastern Orthodox Communion.

For over a hundred years the Anglican Communion has been working towards a fuller understanding and closer coöperation with the Eastern Churches. The ac-

tive interest of the Episcopal Church dates back to 1829 when an effort was made to assist the Church in Greece. The reports of the General Convention of 1865, 1868, and 1871 devote much space to the relation of the Episcopal Church to the Orthodox Communion. Such leaders in the Church as Bishops Cox, John Williams, Whittingham, Young, Odenheimer, and the Rev. John Fulton, D.D., the Rev. Richard M. Abercrombie, D.D., the Rev. Morgan Dix and others, were conspicuous for their zeal. The second foreign missionary bishop of the Episcopal Church, Horatio Southgate, elected at the same time as Bishop Boone of China, was sent to Constantinople. The large immigration from southeastern Europe and Asia Minor brought the Eastern Orthodox Church to the attention of America with such intimacy that it became a domestic problem. Immediately before the Great War, demonstrations of friendly relationships and discussions of our common heritage were quite frequent. These took a dramatic form in what are called "peacock services" at which members of the two communions joined in worship and listened to academic addresses on Anglicanism or Orthodoxy. Under stress of war psychology thoughts in both Churches were turned towards reunion. In post-war days the exigencies associated with the presence of unshepherded Orthodox in a majority of our parishes demanded attention to a program of coöperation. The National Council through its Foreign-Born Americans Division has labored for the past ten years to make this program general throughout the Church. The replies to a questionnaire recently submitted to all the clergy revealed that at least one thousand churches were directly or indirectly ministering to members of the Eastern Churches. Such extent of a movement creates a condition that must be met. An initial step was taken when in 1922 the Ecumenical Patriarch of Constantinople was urged to translate a formal decision on the validity of Anglican ordinations into a decree. The writer had the privilege of carrying this decree to the Archbishop of Canterbury and later pre-



## STRIDES TOWARD REUNION AT LAMBETH

sending the Archbishop's communication to the House of Bishops at the General Convention of 1922. The value of this document lay, not in any assurance that it gave to the Anglican Communion, but as an economic or domestic aid in offering the service of our Church to isolated Orthodox. The decree was communicated to all branches of the Orthodox Communion. It received formal acknowledgement from the Patriarchate of Jerusalem and the autocephalous, or independent Churches of Cyprus and Mt. Sinai.

Although since then there has been an increasing demonstration of friendly relations between the various Churches within the two communions, ministrations of our clergy to members of the Orthodox Communion, although recognized, and in some cases encouraged, have not been regularized.

During the period of the development of this coöperation in America and in many of the British Colonies, conditions in Great Britain remained unchanged. This led to a coördinate but different approach to the Orthodox. There the practical interest continued to center around reunion. British theologians were thus able to devote their efforts to the purely theological aspect of our relation to the Orthodox Communion.

As the time of the Lambeth Conference approached the need of the other Churches of the Communion were seen to outweigh the claims of the program accepted in England. Hence by common consent the chief objective of the conference was to effect economic intercommunion, or at least regularize the existing conditions of hospitality and occasional ministrations.

So called economic relationships are peculiar to the Orthodox Communion. They are based upon the doctrine of *oikonomia*, stewardship or household policy, which is described in the *Lambeth Conference Report* (page 135) thus:

"It was finally stated that the Orthodox position was that the Church has full authority from its Divine Founder to use economy upon matters which concern the advantage of the Church, upon condition that it does not clash in any way with the fundamental grounds of Faith."



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THE REV. W. C. EMHARDT, PH.D.

*Outstanding authority on the relations of our Church with Eastern Orthodox bodies, who rendered invaluable service at Lambeth*

This, however, is based on dogmatic agreement. There was grave doubt whether the Lambeth Conference was prepared to make a dogmatic statement, and if, when such statement was made, it would be in terms that would be acceptable to a communion as rigidly dogmatic as the Orthodox.

Failing either in an effort to discuss dogma, or in arriving at a satisfactory dogmatic statement, it was resolved that every effort should be made to obtain definite approval of the form of coöperation offered in America and the Colonies.

In formal and informal discussions with members of the Orthodox delegation, before the conference assembled, it was manifest that the Orthodox were disinclined to consider any practical question apart from the dogmatic background. The most sanguine expected a deadlock, which, however, would not impede further negotiations. There was no precedent or ground for hope that Lambeth would make definite dogmatic interpretations and less warrant for expecting so comprehensive a gathering to endorse any state-



#### MELETIOS II AND THE ARCHBISHOP OF CANTERBURY

*His All Holiness, the Pope and Patriarch of Alexandria, Meletios II, was the leader of the Orthodox delegation at Lambeth. The Archbishop of Canterbury is wearing the enkolpion, symbol of an ecumenical patriarch, which was given in 1921 to the late Archbishop Lord Davidson and his successors by the Locum Tenens of Constantinople*



## STRIDES TOWARD REUNION AT LAMBETH

ment that accurately defined the catholic content of Anglican belief.

There loomed up as the conference opened a contrast between Orthodox dogmatic assurance and Anglican dogmatic vagueness: between Anglican practical necessities and Orthodox rigidity. Each communion knew what it wanted, but each wanted a different thing. The Orthodox desired confirmation of what was a conviction; the Anglicans, the acceptance of the *status quo* in their relation with individual Orthodox. Both were moved with a desire to remove all obstacles in the path towards reunion.

Providentially the Orthodox as guests were able to open the discussions by a definite request for specific information.

They accepted the historical fact of tactual continuance of apostolic succession in the Anglican Communion. They desired further light on the Orders of the Ministry and of the intention of the Church to convey a gift of grace. While sympathetic with the Anglican inability to define Holy Orders as a sacrament according to the Latin definition, they needed assurance that it was recognized as conveying a gift of grace that could be classed by them as a *Mysterion*, or Divine Mystery. This having been done to their satisfaction,\* they asked for information on the discipline of the Church and the agents of its administration. Again the two communions were found in substantial agreement; in fact, the Anglican Communion seemed to be the more rigid disciplinarian. A study of the sacramental teachings of the Anglican Communion was a natural sequence. The obscurity of the Thirty-nine Articles placed the Anglican Communion on the defensive. In 1918, the Rev. Francis J. Hall, D.D., with Meletios II, the present Pope and Patri-

arch of Alexandria, head of the Orthodox delegation, and at that time Metropolitan of Athens, stated that we must consider the Articles as one side of a telephone conversation. We can hear the Anglican reply to objectors without evidence of the full content of the reply. It is possibly permissible this long after the conference to quote the Archbishop of Dublin. In discussing this question he stated that if the questions had been addressed to them in Greek (*i. e.* by the Greek Church), the answers would be very different from those given to questions addressed in Latin (*i. e.* by the Roman Church).

A study of the full report of the discussion on the Eucharist reveals the Anglican Communion in an inspirational moment in its history; all hesitation, vagueness, and indirection is absent. In clear and concise words it is announced (*Lambeth Conference Report*, p. 139) that

1. In the Eucharist we receive the Body and Blood of Christ, which continue as such even after Communion.

2. That the Eucharist is a sacrifice offered for both the living and the departed.

These dogmatic statements were found to be in such full accord with Eastern teaching that the Orthodox delegation requested some authoritative statement as a basis not merely of economic intercommunion, but of ultimate unity.

It was agreed that a committee composed of members of both communions should be created to implement a syllabus of those facts of agreement and contact that form a basis of a program of unity.

The Anglican approach was from the practical side. Information was desired concerning the Orthodox interpretation of Anglican acts of comity towards our Protestant brethren, and especially the South India Scheme. The Orthodox recognized in this an act of *oiconomia* within the Anglican Church.

As already stated the *terminus ad quem* of the Anglican negotiations was an expression of approval of the type of administrations that obtain in America and the Colonies. As will be seen in the resumé of discussions appended to the re-

\*It is interesting to note that in the proposed South India Scheme this fact is safeguarded in the following words: "The uniting Churches . . . believe that in ordination God, in answer to the prayer of His Church bestows on and assures to those whom He has called and His Church has accepted for any particular form of the Ministry a commission for it and the grace appropriate to it."—*Proposed Scheme of Union*, Section III (A).

port the decision is most comprehensive. The delegation made clear that apart from synodical action they could not bind the Orthodox Communion. It was their opinion, however, that pending the action of a Pro-Synod, that is expected to meet during the coming year, Anglicans should continue their practice of ministering to Orthodox *in extremis* and in cases of isolation; and that the Orthodox should feel at liberty to minister in like manner to Anglicans.

If it be said that the dogmatic statements referred to are merely the opinions of members of a committee, or at the most of the committee as a whole, it is only necessary to refer to Resolution 33 (c) of the conference which reads as follows:

"The conference not having been summoned as a synod to issue any statement professing to

define doctrine, is therefore unable to issue such a formal statement on the subjects referred to in the resumé of the discussions between the Patriarch of Alexandria with the other Orthodox representatives and bishops of the Anglican Communion, but records its acceptance of the statements of the Anglican bishops contained therein as a sufficient account of the teaching and practice of the Church of England and of the Churches in communion with it, in relation to those subjects."

It is in these statements and all that they connote that the Lambeth Conference in a few weeks took a more advanced step in the direction of Christian Unity than the most sanguine had expected for many years. We thus see that the Lambeth Conference seeking regularity in act of service to the stranger, finds itself placed before the world as a pioneer on the road towards reunion. Once again the truth dawns upon us that *servire est regnare*.

## Seeking the Unshepherded Folk of Kapangan

By the Rev. Robert F. Wilner

*Principal, Easter School, Baguio, Philippine Islands*

TWENTY-THREE MILES north of Baguio, now reached in the dry season, by a narrow, steep, and tortuous motor road, lies the village of Kapangan. For many years boys and girls from Kapangan have been coming to Easter School (the daughter of one of these "old boys" completed her course here last spring), although it is a whole day's journey to Baguio on foot, as most of them have to come. They are too far away to come to Baguio for the Sunday services at the Church of the Resurrection, and until within the last few years the Rev. George C. Bartter has struggled here alone, and there has been no one available to go to them. We see many, many opportunities, many things which ought to be done, but through the lack of funds or lack of workers, principally the latter, we must choose those which promise best.

The Rev. Edmund L. Souder of China, while temporarily stationed at Baguio in 1929, began the work at Kapangan. He found that because they had been left so

long unshepherded many of our boys and girls had drifted away from us; and while some can be won back, others may stay away. Christian Science has claimed some of our people, even in Kapangan.

As a result of the visits begun by Mr. Souder, and continued by me, we believe that we have located most of our Christians; other children, especially children and relatives of former Easter School pupils have been brought to Baptism, and we now have some sixty baptized persons in Kapangan. A confirmation class is under instruction, and we are all looking forward to the Bishop's visitation. As we have no chapel, our services are held in a building owned by the *presidente* of the district, a Sagada man, and of course, familiar with the Church through the Mission of St. Mary the Virgin. We hope the time is not far off when we can get a piece of land and erect a simple chapel.

The Kapangans are a responsive and friendly people, and it is a pleasure to be able to minister to them.



# New Yorkers in Church's Foreign Service†

Five New York dioceses have sent notable representatives, including five bishops, to the widely scattered mission posts of the Church

## FROM THE DIOCESE OF ALBANY TO CHINA

THE REV. M. H. THROOP, III (1907), Albany St. John's University, Shanghai  
‡MR. W. F. BORRMAN (1911), Norfolk Soochow

## TO CUBA

THE REV. J. H. TOWNSEND (1924), Hoosic All Saints' Church, Guantanamo

## TO JAPAN

THE REV. NORMAN HOWELL (1925), Ballston Spa Akita  
MISS SALLIE H. REMBERT (1927), Troy St. Agnes' School, Kyoto

## TO THE PHILIPPINE ISLANDS

\*THE RT. REV. G. F. MOSHER (1896), Albany Bishop of the Philippine Islands  
MR. JOHN H. ROBLIN (1926), Watervliet Mission of St. Mary the Virgin, Sagada  
THE REV. W. HUBERT BIERCK (1928), Oneonta Mission of St. Mary the Virgin, Sagada

## FROM THE DIOCESE OF CENTRAL NEW YORK

### TO CHINA

MISS A. M. CLARK (1902), Skaneateles Wuchang  
MISS EMELINE BOWNE (1922), Utica Church General Hospital, Wuchang  
THE REV. HOLLIS S. SMITH (1922), Binghamton St. Bartholomew's Church, Zangzok

### TO JAPAN

MISS ELIZABETH L. DICKSON (1927), Carthage St. Agnes' Kindergarten, Kyoto

## TO THE PHILIPPINE ISLANDS

THE REV. LEE LESTER ROSE (1926), Clark Mills Mission of St. Mary the Virgin, Sagada

## FROM THE DIOCESE OF LONG ISLAND

### TO CHINA

SISTER RUTH MAGDALENE (1913), Flushing St. Lioba's School, Wuhu  
THE REV. W. P. ROBERTS (1914), Brooklyn Nanking  
MR. DONALD ROBERTS (1915), Brooklyn St. John's University, Shanghai  
MISS CATHERINE BENNETT (1923), Brooklyn St. Andrew's Hospital, Wusih  
MISS CATHERINE BARNABY (1924), Brooklyn St. Mary's School, Shanghai

### TO CUBA

VEN. JUAN MCCARTHY (1920), College Point Archdeacon, Cuban work, Havana

### TO JAPAN

THE REV. R. W. ANDREWS (1899), Seaford Tochigi, Ken  
MR. JOHN W. BERGAMINI (1919), Brooklyn St. Paul's University, Tokyo  
MISS CHRISTINE NUNO (1924), Flushing St. Luke's Hospital, Tokyo

### TO MEXICO

THE RT. REV. FRANK W. CREIGHTON, D.D. (1926), Brooklyn Bishop of Mexico

## FROM THE DIOCESE OF NEW YORK

### TO ALASKA

VEN. F. W. GOODMAN (1925), New York City Archdeacon of Arctic Alaska, Point Hope

† This is the eighth of a series showing whence our missionaries come. The ninth will appear in an early issue.

‡ On indefinite leave.

\* Missionary in China until his consecration as bishop, February 25, 1920.

# THE SPIRIT OF MISSIONS

MISS MAUDE I. PRATT (1928), Yonkers

THE REV. M. F. WILLIAMS (1929), New York City

Hudson Stuck Memorial Hospital, Fort Yukon

St. Stephen's Mission, Fort Yukon

## TO CHINA

THE REV. F. L. H. POTT, D.D. (1886), New York City

†THE REV. F. E. LUND (1898), Yonkers

MISS M. S. MITCHELL (1903), Newburgh

MISS M. E. BENDER (1905), New York City

MISS SADA TOMLINSON (1907), New York City

MRS. A. R. T. STANDRING (1908), New York City

MISS MARY A. BREMER (1913), New York City

MR. J. A. ELY (1913), New York City

MISS LOUISE S. HAMMOND (1913), New York City

MR. JAMES H. POTT (1914), New York City

MISS LAURA P. WELLS (1915), New York City

MISS REGINA LUSTGARTEN (1926), New York City

St. John's University, Shanghai

Wuhu

St. Mary's Hall, Shanghai

St. Luke's Hospital, Shanghai

St. James' Hospital, Anking

Tangkow Kiangiu

St. Faith's School, Yangchow

St. John's University, Shanghai

Nanking

St. John's University, Shanghai

St. Elizabeth's Hospital, Shanghai

Hankow

## TO CUBA

THE RT. REV. H. R. HULSE, D.D. (1915), New York City

Bishop of Cuba

## TO HAITI

THE VERY REV. LEOPOLD KROLL (1928), Newburgh

Holy Trinity Cathedral, Port au Prince

## TO THE HAWAIIAN ISLANDS

§THE RT. REV. S. HARRINGTON LITTELL, D.D. (1898), Yonkers

Bishop of Honolulu

## TO JAPAN

MISS BESSIE MEAD (1904), New York City

THE REV. P. A. SMITH (1912), New York City

MR. E. W. FOOTE (1923), Tarrytown

Yamagata

Hikone

St. Paul's University, Tokyo

## TO LIBERIA

MISS EMILY DEW. SEAMAN (1910), Beacon

MISS HENRIETTA BARLOW (1914), Portchester

Fannie Schuyler School, Balomah

St. Timothy's Hospital, Cape Mount

## TO THE PHILIPPINE ISLANDS

MISS DOROTHY TAVERNER (1924), New York City

Mission of St. Mary the Virgin, Sagada

## TO PORTO RICO

MISS ETHEL ROBINSON (1924), New York City

St. Catherine's Training School, Santurce, San Juan

## FROM THE DIOCESE OF WESTERN NEW YORK

## TO ALASKA

DEACONESS HARRIET M. BEDELL (1916), Buffalo

Rowe Hall, Tanana

## TO CHINA

THE RT. REV. F. R. GRAVES, D.D. (1881), Geneva

THE REV. ROBERT E. WOOD (1898), Batavia

MISS MARY E. WOOD (1904), Batavia

Bishop of Shanghai

Church of St. Michael and All Angels, Wuchang

Boone Library School, Wuchang

## TO JAPAN

MISS HELEN R. LADE (1922), Buffalo

MISS J. ARRIA BISHOP (1926), Rochester

MISS AUGUSTA PETERS (1930), Rochester

St. Luke's Hospital, Tokyo

St. Margaret's School, Tokyo

St. Luke's Hospital, Tokyo

## TO THE PHILIPPINE ISLANDS

MISS AMY W. RUMSEY (1923), Buffalo

DEACONESS KATE SHAW (1925), Buffalo

Manila

All Saints' Mission, Bontoc

§ Missionary in China until his consecration as bishop, February 27, 1930.

† On indefinite leave.





# Indian Villagers Are Joyful Christians

Despite untold poverty; despite few Christian teachers and leaders, some village Christians of India live very near to Christ's teachings

INDIA IS SUCH a vast country in area (about two-thirds as large as the United States) and its population so enormous (more than two and a half times that of the United States) that it is impossible to say that any of the many differing conditions one may find in the country is typical of all India. One characteristic of India seems to be almost universal, namely, its bitter poverty. Yet, in spite of poverty such as we, in the western world have never experienced and cannot even conceive, Indian Christians are going on their way living the Christian life joyously and giving on a scale that makes much of our giving in this part of the world look sadly meagre.

When a group of outcast converts have built a church for themselves they help a neighboring congregation to build theirs, making the sun-baked mud bricks and freely giving their labor. In one district, in the course of three months, three churches were built by team work in this way on the very spots where in fear they had formerly worshipped Bala Shah.

In the mud-walled churches the Christians gather for worship of their loving Father. Reverently, Indian fashion, shoes are left outside; the congregations sit on the floor, and drums and other instruments accompany the hearty singing. A visitor feels the atmosphere of prayer, and realizes that some of these village Christians live very near to Christ.

When the time for the offering comes, one sees things that would never be seen in the United States. Here is a mother with an earthenware pot, decorated with a cross showing that it is God's vessel. She has been putting a half-handful of flour in the pot whenever she prepared a meal. And now, after four weeks, the pot is full. Taking her offering to the communion rail she repeats the prayer:

"O God, accept this, my offering, for Jesus Christ's sake. Amen."

Other women have brought their flour gifts, too, and together the offering amounts to thirty pounds of flour. In the district where these offerings of flour were made, over six thousand pounds were given in just this way during the year. The money offerings also increased. Desperately poor as the people are, they gave some four thousand *rupees* (about fifteen hundred dollars) in addition to the household offerings of flour.

Yet how few opportunities they have! Think of 211 congregations in a great district with only three clergy, two Indian and one English. The English missionary tries to get to each village once a quarter for a Communion service, but some places he can visit only once a year. The women missionaries get out into the villages when they can; but there are some that they have not been able to visit for two or three years.

Is it surprising that a missionary sometimes meets with this? "Oh, yes, we are Christians, but we don't know anything, no one ever comes to teach us here." And when the baby was ill, the neighbors had urged the mother to hang a charm around the child's neck, and in her loneliness and despair she had done so. And when tempted to marry their daughter to a non-Christian, they had given in. But in many a place, so glad are the Christians to see the missionary, that even if it is the cotton-picking season when they can earn six or eight cents a day (a large sum to them) they will lose a day's wages rather than miss the rare opportunity to attend a class.

One English missionary and a staff of twenty-two village "readers" are responsible for one hundred ninety village congregations in one district alone.

# SANCTUARY

## Advent—Christmas

THIS SEASON OF ADVENT calls us to remember that the best preparation for His Coming is the spread of His Kingdom to the ends of the earth. It is for His sake we are working.—*The Bishop of Labuan and Sarawak.*



WE ARE TOO MUCH troubled about transitory things. . . . We are not set on fire to grow better every day; and therefore we remain cold and lukewarm. . . . When any small adversity meeteth us, we are too quickly cast down.

If we would endeavor like brave men to stand in the battle, surely we should behold above us the help of God from Heaven. For he himself who giveth us occasions to fight, to the end we may get the victory, is ready to succour those who strive, and trust in his grace.

—*Thomas à Kempis.*



ALMIGHTY GOD, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility. *Amen.*



### AT HIS BIRTH A STAR

Unseen before in Heaven proclaims Him come,  
And guides the eastern Sages, who enquire  
His place, to offer incense, myrrh, and gold;  
His place of birth a solemn Angel tells  
To simple shepherds, keeping watch by night;  
They gladly thither haste, and by a choir  
Of squadroned Angels hear his carol sung.  
A Virgin is his Mother, but his Sire  
The Power of the Most High; he shall ascend  
The throne hereditary, and bound his reign  
With earth's wide bounds, his glory with the Heavens.

—*John Milton.*



BLESSED JESUS, Saviour of mankind, at Whose birth the night was filled with heavenly radiance: Lighten the thick darkness of the world, and the gloom of our miseries and fears; have compassion upon the peoples of the earth stumbling in confusion, and guide their feet into the way of peace: Who art with the Father and the Holy Ghost one God, world without end. *Amen.*

### INTERCESSIONS FOR DECEMBER

Connecticut and Rhode Island  
Olympia  
The Field Department

Candidates for the mission field  
Alaska  
Our countrymen abroad

China—Anking





# Jottings from Near and Far



**I**N RESPONSE to many requests we have had printed some extra copies of the picture map of the Philippine Islands which appeared in the November *SPIRIT OF MISSIONS*. Several of our correspondents tell us that they are going to put this map up on the parish bulletin board. This appeals to us as an exceedingly useful thing to do. Anyone desiring a copy of this map may secure it from the Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y., for ten cents.

**T**HE CORDIAL RECEPTION given to Mrs. Perry's, *An Altar Guild Manual* is indicative of the very real service which the wife of the Presiding Bishop has rendered the Church in writing this interesting and practical manual. As our readers know, it is a guide for diocesan and parish guilds, that is comprehensive, accurate, and with a reverent devotional spirit that is most welcome. It is obtainable from the Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y., for seventy-five cents (not fifty cents, as stated in the November *SPIRIT OF MISSIONS*).

**E**NCLOSED WITH THIS issue is a postal card to help you with your Christmas shopping. Take the card; list carefully the names and addresses of your friends to whom you wish to give *THE SPIRIT OF MISSIONS* as a Christmas gift; mail it now. *THE SPIRIT OF MISSIONS* will pay the postage on the card; enter your gift subscriptions; send an attractive gift card to each name on your list (or, if you prefer, send you the cards to mail yourself); and, after the holiday rush is over, send you a bill at one dollar for each gift subscription you send. What could be easier for you and what more delightful for your friends than to receive a copy of *THE SPIRIT OF MISSIONS* each month during

the coming year as an evidence of your friendship and affection not only for them, but for the Church as well. And remember that each subscription *you* send will help toward our goal of 50,000 *Subscribers before General Convention*.

Fill out and mail that card *today*.

**H**OOKER SCHOOL, Mexico City, recently provided its teachers with a course on *The Curriculum: an outline study of the Christian Nurture Series*. A direct result of some summer conference work done in the United States by Miss Odessa Babin, it came about in this way:

"I was so pleased," writes Miss Babin, who attended the Kanuga Lake Conference, "with what I had learned that I decided to pass the information on to the teachers here at *Colegio Hooker*. The first thing that I had to do was to translate my notes into Spanish, as most of the Mexican teachers could not understand all of the English that I had used in them. Fortunately as they all understood English and Spanish, I proceeded with the class in both languages. Whenever I felt that an explanation was needed in Spanish, I used it. On the other hand, whenever I felt that I could carry over the message better in English, I did so."

**F**OR OUR COVER this month we have reproduced a conception of *The Adoration of the Magi* executed by the Ecclesiastical Department of Tiffany Studios, 46 West Twenty-third Street, New York, N. Y., to whom we are indebted for permission to use it.

**S**T. MARGARET'S HOUSE, Berkeley California, is rejoicing in two gifts for equipment which will greatly enhance its ability to serve effectively the Church on the Pacific Coast. The Girls' Friendly Society of the Diocese of California has undertaken to provide the furniture for the student lounge while the Daughters of the King has provided the funds to furnish the quiet room. The student

## THE SPIRIT OF MISSIONS

lounge is one of the most important rooms in St. Margaret's House. It is the center of many of the activities of the young people and to it they are free to invite their friends at any time. The quiet room, which will be situated over the chapel, is planned for the exclusive use of special conferences, retreats, and quiet days.



ON OCTOBER 8 the following cable reached the Church Missions House from Honolulu:

SARA CHUNG KILLED AUTOMOBILE ACCIDENT OCTOBER 7 FUNERAL CATHEDRAL OCTOBER 12 BISHOPS LITTELL AND RESTARICK OFFICIATING.

It shocked and saddened those who had known Miss Chung from the time when she was a student at the New York Training School for Deaconesses and those who had the privilege of seeing her devoted work in Honolulu.

Miss Chung was struck by an automobile while crossing King Street in front of St. Mary's Mission. She was one of a staff of unusual women who have devoted themselves for years to the care and training of children, Chinese, Japanese, and Hawaiian, at St. Mary's. Born in the Hawaiian Islands, she began her service in the Church immediately after Bishop Restarick's arrival in 1902. He was quick to discover her ability and to recognize that she would profit by further training. Miss Chung came to New York in 1904 and took a three years' course at St. Faith's. Upon her return to Honolulu, Bishop Restarick asked her to share with Miss Hilda Van Deerlin the work of St. Mary's Mission. In the twenty-two years of their joint service several generations of children have passed under their care.

Bishop Littell feels that he has suffered a heavy loss in the first year of his episcopate. "Miss Chung's death," he says, "removes one of the very finest of all our active workers in this Missionary District. I have heard it said that no Chinese in these islands ever received a more whole-hearted tribute than that which was seen in the attendance and spirit of the service in the Cathedral at her funeral."

AMONG THE MANY calendars that appear each year there are at least two which are of especial interest, *The Church Missionary Calendar* and *The Alaskan Churchman Calendar*. The former devotes a week to each of the Church's mission fields. Each page written by the Bishop concerned or someone intimately associated with the work gives brief authoritative current information that is of great value. The latter calendar, as its name implies, is devoted exclusively to the Church's work in Alaska. Both calendars which devote their profits to the work of the Church, may be obtained for fifty cents each from the Book Store, 281 Fourth Avenue, New York, N. Y.



ON OCTOBER 28, General Chiang Kai-shek, political and military head of the Nanking Government in China, was baptized in Shanghai. One of the Shanghai dailies describes the occasion as follows:

"Wearing a simple Chinese long gown, without the formal black silk *ma-kua* (jacket), Gen. Chiang was baptized by the Rev. Z. T. Kuang, D.D., pastor of the Young Allen Memorial Church, at the home of his mother-in-law. The ceremony was quite a simple one, prayers being offered and the President being asked whether it was his sincere desire that he should become a Christian, to which he replied, in firm tones, that it was, after which Pastor Kuang sprinkled the water over his head and welcomed him into the Church."

The same paper calls attention to the fact that the following Ministers of the present government are now members of the Christian Church:

DR. T. V. SOONG, *Minister of Finance and President of the Administrative Yuan*

DR. C. T. WANG, *Minister of Foreign Affairs*

DR. SUN FO, *Minister of Railways*

GENERAL CHANG CHIH-KIANG, *Chairman of the National Opium Suppression Commission*

DR. H. H. KUNG, *Minister of Industry, Commerce and Labor.*

The Shanghai journal points out that now that General Chiang is a Christian, "it will be of interest to note what will be his stand with reference to missions and



## JOTTINGS FROM NEAR AND FAR

missionary institutions, including schools, in future, especially in view of the fact that the National Government has proclaimed freedom of religion, while the Ministry of Education is attempting to limit the activities of the Christian schools."



A LEAFLET PRINTED in Japanese, presenting a simple statement of the doctrines and practices of the Episcopal Church, and urging that Japanese children be baptized, has been prepared by the Department of Missions for distribution among Japanese in the United States.

The material was contributed by the Rev. John Sakurai, S.S.J.E., in collaboration with the Rev. Mr. Ito of Washington, the Rev. Gennosuki Shoji of Seattle, the Rev. Hiram Kano of Western Nebraska, and the Rev. John H. Yamazaki of Los Angeles. The translation was approved by Bishop Burleson and Bishop Tucker, and the proofs were read by the Rev. Light S. Mayekawa of Sendai and the Rev. Mr. Kimura, S.S.J.E.

An attractive and interesting piece of literature, the first of its kind ever issued under the auspices of the National Council, it will be of utmost usefulness to Japanese clergy in the United States, and to clergy of any parish with Japanese communicants or visitors. Orders are coming in already for Japanese Leaflet No. 1600, one of the first accompanied by a note to the effect that "this is very fine leaflets."



THE HUDSON STUCK Memorial Hospital at Fort Yukon is in a desperate plight. Two epidemics during the late summer and early autumn swept the Indian village and wore out the staff. The first, of intestinal flu, affected nearly every Indian home and was followed by an equally virulent streptococcic throat. One nurse broke down and was obliged to leave Alaska. Both the other nurses have been ill, although fortunately, not at the same time. Dr. Grafton Burke, who has been ill for over a month with a septic throat, was obliged nevertheless to keep going night and day doing a great deal of

nursing, as well as doctor's work. He is now on the verge of a breakdown because of work and worry. Efforts are being made to bring a physician from Fairbanks by airplane for consultation with regard to Dr. Burke's condition.

The Department of Missions is seeking a thoroughly trained nurse in vigorous health, a communicant of the Church, ready to face frontier conditions and an abundance of hard work, and willing to fly the 250 miles from Fairbanks to Fort Yukon. The only other means of reaching the hospital at the present time would be by dog sled over the winter trail, which would take as many weeks as the airplane trip would take hours. The associate secretary of the Department of Missions, the Rev. A. B. Parson, 281 Fourth Avenue, New York, will be glad to supply information to anyone willing to consider helping out in this emergency for the next eight months or longer.



WE UNDERSTAND that one-half of the official edition of The Standard Book of Common Prayer will be sold. The edition is limited to five hundred copies, of which two hundred and fifty copies are reserved for the various dioceses of the Church, members of the commission on revision, and dignitaries of Churches in communion with our Church, together with libraries, institutions, and colleges in this country and abroad.

The book, which is now completed, is a folio volume of xli + 614 pages, printed on handmade paper in red and black, and bound in crimson pigskin. It measures 10 x 14 inches and 3 inches in thickness. It has been printed by D. B. Updike, at the Merrymount Press, Boston, and is considered an exceptionally fine piece of liturgical typography, arranged in accordance with the best Anglican traditions.

Information about the book or subscriptions for copies, of which a number have been already applied for, should be addressed to D. B. Updike, The Merrymount Press, 232 Summer Street, Boston, Massachusetts, with whom the distribution of the copies to be sold has been placed.

# The National Organization of the Church

## The General Convention

THE REV. CARROLL M. DAVIS, LL.D., *Sec'y House of Deputies*      THE REV. CHARLES L. PARDEE, D.D., *Sec'y House of Bishops*  
(Next session: Denver, Colorado, September, 1931)

## The Presiding Bishop

THE RT. REV. JAMES DEWOLF PERRY, D.D., Bishop of Rhode Island

## The National Council

Conducts the national work between sessions of the General Convention and is Board of Directors of

### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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THE RT. REV. H. L. BURLESON, D.D. . . . . *Assistant to President*      MR. CHARLES A. TOMPKINS. . . . . *Assistant Treasurer*  
\*THE REV. FRANKLIN J. CLARK . . . . . *Secretary*

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THE RT. REV. H. ST. GEORGE TUCKER, D.D.      THE REV. BURTON MANSFIELD, D.C.L.  
THE RT. REV. WARREN L. ROGERS, D.D. (Until 1931)      MR. SAMUEL MATHER  
THE REV. W. H. MILTON, D.D.      MR. LOUIS F. MONTEAGLE  
THE VERY REV. BENJAMIN D. DAGWELL (Until 1931)      HON. RICHARD I. MANNING

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II MR. WALTER KIDDE      VI THE REV. A. E. KNICKERBOCKER, D.D.  
III THE RT. REV. THOMAS J. GARLAND, D.D.      VII THE REV. W. P. WITSELL, D.D.  
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## Departments of the National Council

### I

#### MISSIONS AND CHURCH EXTENSION RELIGIOUS EDUCATION CHRISTIAN SOCIAL SERVICE

THE RT. REV. H. L. BURLESON, D.D. . . . . *Assistant to President*

#### MISSIONS AND CHURCH EXTENSION

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##### FOREIGN SECTION

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THE REV. A. B. PARSON, S.T.M. . . . . *Associate Foreign Secretary*

#### RELIGIOUS EDUCATION

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MISS LILY CHESTON. . . . . *Secretary under Turner Legacy*  
MISS EDNA EASTWOOD. . . . . *Home Study*  
MRS. RICHARD B. KIMBALL. . . . . *Publications*

#### CHRISTIAN SOCIAL SERVICE

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\_\_\_\_\_. . . . . *Secretary for Rural Work*  
MR. SPENCER MILLER, JR. . . . . *Consultant for Industrial Relations*

The Committee on Ecclesiastical Relations is directly under the supervision of the Presiding Bishop. The Rev. William C. Emhardt, Ph.D. and the Rev. Robert F. Lau, D.D., Secretaries.

\*Transportation Bureau and Supply Bureau under the direction of the Secretary of the Council. Mr. Wallace E. Smith, Assistant. The Secretary is also Custodian of the Archives.

### II

#### FINANCE PUBLICITY FIELD

LEWIS B. FRANKLIN, D.C.L. . . . . *Vice-President*

#### FINANCE

LEWIS B. FRANKLIN, D.C.L., *Executive Secretary and Treasurer*  
MR. CHARLES A. TOMPKINS. . . . . *Assistant Treasurer*  
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*Acting Editorial Secretary, Editor THE SPIRIT OF MISSIONS*  
MR. WILLIAM HOSTER. . . . . *Director, News Bureau*  
THE REV. JOHN W. IRWIN. . . . . *Assistant Secretary*  
MR. WM. E. LEIDT. . . . . *Associate Editor, THE SPIRIT OF MISSIONS*  
MISS GLADYS WOLCOTT BARNES. . . . . *Church Publications*  
MR. C. J. FLEISCHMAN. . . . . *Business Manager*

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MR. J. M. MILLER. . . . .  
\_\_\_\_\_. . . . . *Corresponding Secretary and Secretary Speakers Bureau*  
THE REV. F. B. BARTLETT. . . . . *General Secretary*  
THE REV. F. G. DEIS. . . . . *General Secretary*  
THE REV. ROBERT P. FRAZIER. . . . . *General Secretary*  
THE REV. DAVID R. COVELL. . . . . *General Secretary*  
THE REV. C. H. COLLETT. . . . . *General Secretary*  
THE REV. W. B. CRITTENDEN, D.D. . . . . *General Secretary*

## The Woman's Auxiliary to the National Council

MISS GRACE LINDLEY. . . . . *Executive Secretary*      MISS MARGARET I. MARSTON. . . . . *Educational Secretary*  
MISS EDNA B. BEARDSLEY. . . . . *Assistant Secretary*      MRS. T. K. WADE. . . . . *Supply Secretary*  
MISS ADELAIDE T. CASE, PH. D. . . . . *Educational Adviser*      MISS ELLEN I. FLANDERS. . . . . *Office Secretary*

Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.  
Telephone number for all Departments, 302 Gramercy



# The National Council

## Official Messages from its Departments, Auxiliaries and Coöperating Agencies

The work of the National Council is conducted through two major divisions as follows:

### I MISSIONS RELIGIOUS EDUCATION SOCIAL SERVICE

Under the direction of

THE RT. REV. HUGH L. BURLESON, D.D.  
*Assistant to the President*

### II FINANCE PUBLICITY FIELD

Under the direction of

LEWIS B. FRANKLIN, D.C.L.  
*Vice-President*

## Appointments of the Presiding Bishop

- December 2 —Annual sermon, Woman's Auxiliary of the Diocese of New York, Cathedral of St. John the Divine, New York, N. Y.
- December 10-11 —The National Council, Church Missions House, New York, N. Y.
- December 11-12 —Bishops' Conference, Washington, D. C.
- December 16 —Dinner, Diocese of Long Island, Brooklyn Heights, N. Y.
- January 21, 1931 —Church Service League, Boston, Mass.
- January 27 —Mid-winter dinner, Philadelphia Divinity School Alumni Association, Philadelphia, Pa.
- January 29 —Annual dinner, Church Club of New York.

## Departments of the National Council

### Department of Missions and Church Extension

JOHN W. WOOD, D.C.L., *Executive Secretary*

### Across the Secretary's Desk

SOME MISSIONS IN China are being greatly troubled by the demands coming either from the central government or from local officials for the payment of taxes on mission property. The difficulties of the situation are set forth in one instance as follows:

"In some parts of the country, different rulers succeed each other for comparatively short intervals. If, therefore, one official insists upon several years' taxes being paid in advance, this means that, on his departure or overthrow, the man who takes his place repudiates the transaction, claiming the taxes for the current year. At one of our stations in East Szechuan, we have paid in advance twenty years' taxes. Of this,

during the evacuation, fifteen years' taxes have been paid by the church in order to keep the government from taking possession. The threat was that if they were not so paid, possession would be demanded. You can see what a door is opening to exactions and corresponding expense, either to the churches or the missions."



THE JAPANESE CLERGY and lay workers of the Diocese of Tohoku, met in August for a retreat and a discussion of their work in a resort, famous for its hot springs, near the city of Aomori. A lay-communicant of St. Andrew's Church, Aomori, entertained the entire group at a hotel, in which he has an interest, without charge.

It is certainly a good sign when a layman shows this interest in the welfare of the workers of the district and most encouraging to the clergy as well as to the bishop.

## THE SPIRIT OF MISSIONS

**S**TORIES from a Chinese Hospital come to us from St. Elizabeth's Hospital, Shanghai. The pen that writes them belongs to Miss Laura P. Wells, who has given many fruitful years to the difficult but essential task of training Chinese young women to be good nurses. And they are good nurses. It has been my privilege on several occasions to see some of them at work. If our mission hospital did nothing but produce such women as these, faithful, skillful, tender-hearted, it would more than justify its existence.

From a long and wide experience, Miss Wells has selected a number of incidents and has told them directly, simply and vividly.

"These sketches of life and work in a hospital for Chinese women," says Bishop Graves in a foreword to the volume, "are, in the first place true. That is what any account of missionary doings ought to be. Pious invention and sentimental fiction are out of place in the story of work done for God. Some of these stories are sad, some are amusing, but they are all interesting."

I agree heartily with the Bishop. Within an hour after reading the copy that came to me from Shanghai, I cabled for three hundred more. They are now in our Book Store, the Church Missions House, 281 Fourth Avenue, New York, where you can get your copy by sending fifty cents.



**O**NE OF MY friends from the Orient, now in this country with the burden of trying to secure funds for an absolutely essential building, tells me:

"Everyone seems to be under a cloud of pessimism because of the financial depression. Everyone is holding tight to what he has left for fear some worse calamity will come. The situation is very distressing. But I am hoping there will be a few individuals who will help with our project. Some encouragement has come wherever I have spoken and people seem to be very receptive of missionary talks. I think one reason is that the talks divert attention to others whose plight is worse than their own! After listening to my address some days ago, one man said, 'Well, I had decided to reduce my pledge *For Others* next year, but I won't

now.' So if we can make people see things in their right proportions the situation may turn out to be better than it appears now. Anyhow, I shall keep hammering away!"



**S**OCHOW ACADEMY, Soochow, China, has had a most auspicious beginning for the academic year 1930-31. Of the 193 students, 58 are either already Christian or on the way to becoming Christians. Last June the graduating class contained seven boys, six of whom were communicants, while the seventh was preparing for Baptism. It was a one hundred percent Christian class.

"We have never before," says the Rev. Henry A. McNulty, headmaster, "had such a record; and that in face of all the anti-Christian propaganda and the desire to close our school that has gone on all during the past year. This fall's senior class of ten students has in it seven who are either already baptized, or are preparing now for Baptism. So our Christian schools are now presenting their own quota of Christians to help in the future religious and ethical problems of China. In the school at present we have thirty-one boys from Christian families.

"But," Mr. McNulty continues, "all this brings me back to the matter of foreign helpers. I cannot understand the reason why we of our Church cannot get recruits such as Methodists and Presbyterians and Roman Catholics are getting all the time. Something must be radically wrong. I think that there must be in the air some real feeling that foreign workers are not wanted or needed now in China.

"The position of a foreigner now in China is certainly different from what it used to be; but why this should mean that we have no young men (and few women) to offer for the present more difficult work here, I cannot see.

"What I do thoroughly feel and am certain of is, that it is no use at all to send out men or women who want to come 'for the experience', or for 'the fun' of it. What we must have are men or women whose hearts feel the same old missionary call to service that used to be the case years ago—people who will come with no ulterior thought of 'what shall I get?' but really and honestly, and before God, with the thought, 'What, by God's help, may I give?' I want, and need for the school's good, two laymen to teach English, and incidentally take their part in whatever the school offers; but I don't want anybody at all who is coming out 'for the experience', or for fun. He must be, in these anxious times, a man whose Christianity is a living thing to him; so that he may, if I may say it, be a witness among boys and fellow-teachers to the reality of the Christ-life in himself."



## THE NATIONAL COUNCIL

### With Our Missionaries

#### CHINA—ANKING

Miss Sada C. Tomlinson and Miss Blanche E. Myers, returning to the field after leave, sailed from Vancouver, October 30.

#### CHINA—HANKOW

The Rt. Rev. Logan H. Roots, D.D., returning to the field, sailed from San Francisco, October 22.

Mrs. E. P. Miller, returning to the field, sailed from San Francisco, October 10.

#### CHINA—SHANGHAI

The Rt. Rev. Frederick R. Graves, D.D., returning to the field, sailed from Vancouver, October 30.

#### CUBA

The Rev. J. H. Townsend, returning to the field after furlough, left New York, October 7.

#### HAITI

The Very Rev. Leopold Kroll, coming to attend the meeting of the Second Province Synod, arrived in New York, November 5.

#### JAPAN—KYOTO

The Rt. Rev. Shirley H. Nichols, D.D., returning to the field, sailed from Seattle, October 28.

#### JAPAN—NORTH TOKYO

Dr. Y. Ikeda, returning to the field, via Europe, sailed from New York, October 30.

#### LIBERIA

Miss Emily deW. Seaman arrived in New York, October 17.

Miss Olive Meacham, returning to the field after short furlough sailed from New York, October 17.

Miss Pearl E. Keller arrived in Monrovia, October 4.

The Rev. R. T. Dickerson, returning home on short furlough, sailed from Monrovia, October 10, and arrived in New York, November 11.

#### MEXICO

The Rt. Rev. and Mrs. Frank W. Creighton, returning to the field, sailed from New York, October 24.

#### PANAMA CANAL ZONE

Ven. and Mrs. J. Lundy Sykes, returning to the field, sailed from New York, October 24.

Miss Claire E. Ogden, returning to the field, sailed from New York, September 25.

Mrs. Adelaide Soames, sailed for the field from New York, October 28.

#### VIRGIN ISLANDS

The Rev. J. A. Swinson and family, returning to the field after furlough, sailed from New York, November 1.

### Christian Social Service

THE REV. CHARLES N. LATHROP, D.D.  
*Executive Secretary*

**E**XPLORING the Possibilities of *Home Life*, a pamphlet published by the Girls' Friendly Society, came into the office on the same day with *The Lambeth Conference Report*. *The Lambeth Conference Report* has this paragraph:

"It is for us in the Church, who believe in and try to live according to the Gospel of the Incarnation, to humanize religion if we would commend it to our generation. The estrangement between youth and the Church arises partly from the fact that all the interests of life which to them are real and engrossing—science, art, music, literature, recreation, sport, friendship—seem to be quite other than the things in which the Church is interested."

This pamphlet of the Girls' Friendly Society exactly fulfills the request of the bishops. The pamphlet is intended to show how to plan a program in any group of girls; it shows what G.F.S. branches have done in working out the program. For instance, one branch, numbering twenty-six, discussed the story of Diana, the young woman who finally decided, even though her mother threatened disheritance and suicide, to marry the man she loved at any cost. Was she right? Or, again, a girl who is working and getting a good salary cannot go out without telling father and mother first about the places she goes to; they will not give her a key to get in with at night. What should she do? Here is an unexpected one—"My mother thinks she ought to smoke as other women do. We do not want her to. This is causing a lot of arguments in our home when we never had them before. What am I to do about it?"

These are samples of the kind of discussion. The subject and method are both the kind that this department is keen to promote. We want, of course, to be always careful to carry the discussion back to the moral principles of our religion and show how the "lowly things are sacraments." The Girls' Friendly Society can be counted on to do this.

## Religious Education

THE REV. JOHN W. SUTER, JR.  
Executive Secretary

### LETTERS TO A RECTOR—III

DEAR GEORGE:

Your letter was very interesting. I see the point, and I am not surprised. It is perfectly true that in taking hold of the work of a parish you cannot expect things to develop exactly according to any preconceived plan. The fact that the mother of those boys came to you and insisted upon getting some actual concrete help, and getting it soon, is typical. I will, therefore, follow your suggestion and interrupt the laying down of plans by inserting here, as if in parenthesis, the best advice I can give you to meet the individual need that has arisen.

I suggest that you lend to the parishioner a copy of *The Child's Approach to Religion*, by H. W. Fox (New York, Richard R. Smith, Inc., \$1). Of course I hope that you will read it yourself, partly because it ought to do you good, and partly because as far as possible a rector should read the books that he recommends to his people.

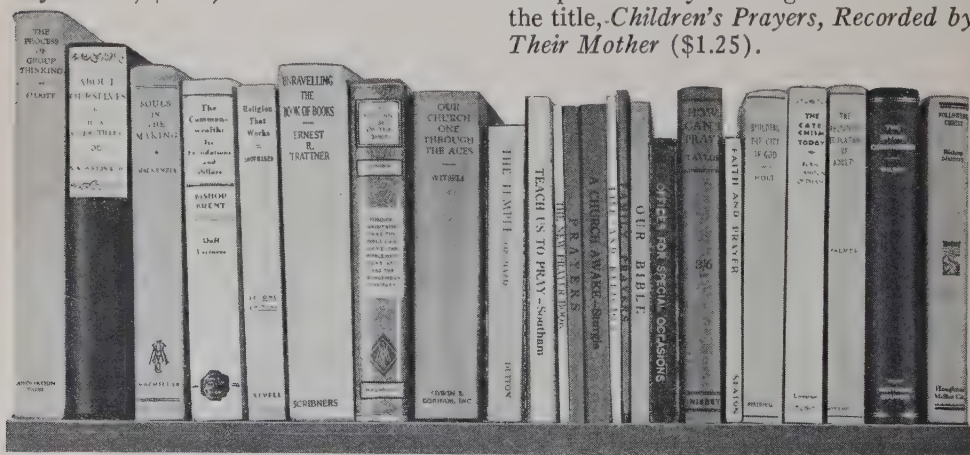
Another book which many people have found helpful, though it is not very original, is *Can I Teach My Child Religion?* by George Stewart (New York, Doubleday Doran, \$1.50).

Two older books worthy of a place in your Library for Parents are *Child Types and the Changing Child*, by Frances Weld Danielson (Boston, Pilgrim Press, \$1.00), and *A Child's Religion* by Mary Aronetta Wilbur (Boston, Houghton Mifflin, \$1).

One of the most stimulating authors of our time is Miss Blanche Carrier. Her latest book is *How Shall I Learn to Teach Religion?* (New York, Harpers, \$1.50).

I am sure you understand that books by themselves do not do the trick. What is needed is rather frequent consultation. You ought to see parents now and then individually, and also in groups of ten or a dozen at a time. It is a splendid thing for parents to compare notes with each other, to report interesting experiences that they have had with their own children, to describe problems, and to tell of solutions that they have found successful. Sometimes a different book is assigned to each parent to read, and at each meeting of the group one parent tells the others, in his own words, what he likes or does not like about the particular book which he has read for the group.

Perhaps a few mothers will be found who are willing and able to keep a sort of diary record showing the religious ideas of one or two of their children. In this way religious education is prevented from degenerating into mere theory. One mother followed this plan with such success that the results were put into a book and published by the Pilgrim Press under the title, *Children's Prayers, Recorded by Their Mother* (\$1.25).





## THE NATIONAL COUNCIL

**T**HE MANAGEMENT of the National Council's Book Store was turned over to the Department of Religious Education on September 22, 1927. Since that time the Church has made greater use of the Book Store than ever before. The maximum business month is always March, and the minimum August. In 1926, 1927, 1928, and 1929, the March average was 1,270 orders. In March, 1930, the store received 3,553 orders. In 1926, 1927, 1928, and 1929, the average August business was 357 orders. In August, 1930, the store received 915 orders.



**O**UR *World at Play* is the title of a unit of worship, study, and work for the Church school which is issued by the Department of Religious Education. This missionary education material was prepared especially for the children's 1931 Lenten Offering, but the words Lent and Lenten Offering are omitted so that more groups may feel free to use it in different ways at different seasons. It is not graded, but activities are suggested for various age groups.

The following items are available:

*A Story Book.* It contains an introductory story and a story on each of the following: Negro, Foreign-Born, Mountaineers, Alaska, Liberia, China, Mexico, and Cuba, making a total of nine stories. 10c each, \$7.50 per 100.

*A Prayer Card.* For the individual use of boys and girls. Free.

*Dedication and Presentation Services.*

(Printed in one leaflet.) 5c each, \$2 per 100.

*Posters.* Two colored posters: one symbolic of play; the other depicting a playground with cut-outs to be added. 25c a set.

*Outline Map of World.* 24 inches by 38 inches. 15c.

*Leaflets.* Eight leaflets of source material on fields covered by the stories and one leaflet of general suggestions. 15c a set.

*Offering Boxes.* Free.

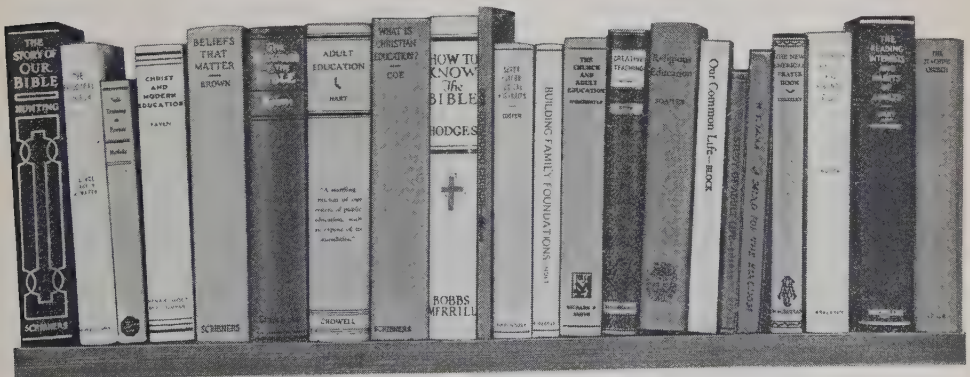
Full set of this material, 70c.

One free set of the material, *Our World at Play*, is being sent to each parish and mission. Other orders accompanied by remittance in full should be sent to the Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y.

## Adult Education

THE REV. T. R. LUDLOW, D.D., *Secretary*

**I**NDUSTRIALLY and commercially we are a great nation because we have made standardization of product and of method our means of accomplishment. So great has been our application to this idea that it has deeply affected our thinking in other matters. The so-called comic strip is nationally standardized. Dress is standardized. We have a Book of the Month Club which tells us what to read. As Americans, most of us would rather be shot than thought queer. We mean by that, being out of line with the idea or method of the majority. Crank, individu-



MORE BOOKS USEFUL IN ADULT CHRISTIAN EDUCATION

## Read a Book

*HE is Become My Song.* The Story of Christ in Poetic Form by Edith Anne Stewart Robertson. (New York, Macmillan, 1930) \$2.25.

WE have subjected this book to the searching test of being read aloud and with each page its vital spark was more and more evident; its power more and more apparent. We know of nothing in English to which it is comparable. Many of our friends are going to receive it at Christmas, for no matter how many books relating to our Lord a library may contain, *He is Become My Song* will be a real addition.

The narrative which is largely an interpretation of the Gospel story, is written in three parts, The Galilean Days, Toward Jerusalem, and The Passion. Mrs. Robertson knows her material from long and patient study of the Gospel in the light of modern research and handles it with consummate skill.

alist, and bolshevist are terms we keep on hand to hurl at those who are different.

We are all played upon, consciously or unconsciously, by this feeling that we must do what others are doing. The writer has had a fresh realization of that fact in his own life. Since January first he has traveled over twenty-eight thousand miles in the line of duty. Until recently he has acted upon the common saying: Time is money. Pressure of many engagements has seemed to justify extra fast trains. Speed is a common standard of America. Then one day he began traveling on a pioneer railroad of the United States. It is a road which emphasizes human service and not merely mechanical service. The engineer has been taught to lose a few seconds in starting the train so that he will not jam your head through the Pullman partition in the process. The dining car waiter serves you with food and does not merely go through the process of getting you out of the way for one who may provide a greater tip. The train attendants are interested in your welfare rather than your wealth. The total result is a feeling of

refreshment and eagerness for the duties that lie ahead rather than of frayed nerves and a loss of faith in the goodness of human nature. Out of the experience has come a fresh realization of the need of constantly scrutinizing the standard activity of the herd to determine whether it really aids the Christian purpose of life.

The parables of the lost son, the lost sheep and the lost coin breathe the care of a loving Father for every individual. "The Holy Spirit divideth to every man severally as He will." "Unto each one of us was the grace given, according to the measure of the gift of Christ." "We, who are many, are one body in Christ, and severally members one of another; and having gifts differing according to the grace that was given to us."

Therefore, modern Christian education regards every human being as a potential revealer of God's spiritual truth in proportion to his capacity to understand and to transmit that truth. The object of religious education is to liberate that truth and not to make a person undergo a process of conformation. The object of religious education is to help every person, as long as he lives, develop his character from within. That is the gateway to real liberty. "If the Son shall make you free, ye shall be free indeed."

This liberation which is sought in modern religious education is not freedom for the individual to follow his own impulses, but it is the freedom from ignorance and self-fears which will enable him to bring forth his particular bit of God-given truth and relate it effectively to the common work of all Christians in setting forward the Kingdom of God. Far from being an undisciplined life of impulse, this is a life of strenuous self-reverence, self-knowledge, self-discipline. For only the pure in heart shall see God and, seeing Him, be able to understand and transmit His purpose. Only as the whole man is self-disciplined to this single-eyed purpose of knowing and doing God's will is the person really educated or free. The Standard, Christ, is within us to be self-imposed. It is not an outward conformity to be impressed upon us.



## THE NATIONAL COUNCIL

Herein is both the need and the opportunity of adult religious education. A world which seeks to enforce outward conformity reveals itself as one still controlled by the fear-ridden mind of the undeveloped child. The Christian adult can and should continue the liberating process of religious education secure in the power and purpose of a still-revealing God.



THE WORK of adult religious education has been greatly strengthened by the inauguration of *The Teaching Church Review*, a magazine issued three times a year in the interest of adult religious education under the able editorship of the Rev. Cyril E. Hudson. It is published by the S.P.C.K. of London at sixpence an issue.

### About India

DURING these months when the Church's attention is concentrated on India, there will appear in this column brief mention of useful new materials and other items of interest.

The recommended book for general reading and study is *India Looks to Her Future* by Oscar M. Buck (cloth \$1; paper 60c).

Orders for materials may be sent to the Book Store, the Church Missions House, 281 Fourth Avenue, New York, N. Y.



IN SPEAKING ON Adult Education at the Convocation of the University of the State of New York, Professor Charles H. Judd of the University of Chicago, said: "Until people are ready to cultivate reading as they would cultivate the ability to play a musical instrument or to play golf, they will never be able to use the best sources of information with readiness and full advantage." In recognition of the special importance of reading, particular stress is being placed on reading in connection with the Church's current study of India. To this end there have been prepared two reading courses on India: *Religion in India* by James Thayer Addison, and *Changing Social Life in India* by Margaret Read (15c each or 5 copies for 50c.) Modelled on the *Reading with a Purpose* series of the American Library Association, these little pamphlets present a brief account of the subject treated, fol-

lowed by a descriptive list of half a dozen related books. The six or seven books discussed in each pamphlet constitute a course of reading on the subject of the pamphlet, *Religion in India* or *Changing Social Life in India*, and provide an exceptionally fine guide for the individual who wishes to do some constructive and consecutive reading on one or two of the major phases of Indian life. The reading courses may also provide material for reading circles or for groups that wish to discuss the books mentioned. This new feature in the materials offered the Church for the study of India opens a channel through which everyone may participate in this Church-wide enterprise.



THE *Anglican Communion in India* (price 25c) is the title of a new pamphlet by the Rev. Daniel Arthur McGregor, Ph.D., formerly a missionary in India and now a teacher in the Western Theological Seminary. Written at the request of the National Council, this pamphlet tells in brief compass the story of the work of the various branches of the Anglican Communion in India including certain current situations such as *The Changing Position of the Church in India*, *The Church in South India*, and *The Indian Invitation to the Church in America*. There are also excellent sections on the work in Tinnevely and in Dornakal; the latter, it will be recalled, is the diocese which since its formation in 1913, has been presided over by the first Indian Bishop of the Anglican Communion, the Rt. Rev. V. S. Azariah. This little booklet of seventy pages will be found of inestimable value to individuals and groups who wish to relate their consideration of India directly to the work of the Anglican Communion there and to the possibility of our active participation in it.



All of the materials mentioned above may be obtained from the Book Store, the Church Missions House, 281 Fourth Avenue, New York, N. Y., at the prices noted.

## The National Student Council

Correspondence may be addressed to the Secretary for College Work, the Rev. W. Brooke Stabler, 281 Fourth Avenue, New York, N. Y.

MUCH IS BEING said about the need for the right men in the ministry but not a great deal is actually being done toward presenting the claims and opportunities of the ministry to those men who should be seriously considering those claims. A notable exception is the splendid work which has been done at St. Paul's School through the conferences held there.

In order to bring the situation squarely before the clergy in the Diocese of Virginia, the Council of 1929 was asked to appoint a Commission on the Ministry composed of five men, representative of the rural, college, city, school, and seminary work. This commission was instructed to study the situation and take such steps as seemed best to present the claims of the ministry to men who are fitted for it.

As a result of the work of this commission, it has been decided to hold two conferences this year, one for college men and the other for boys from the preparatory schools in Virginia. The latter conference has not yet been definitely arranged but the one for college men is to be held at the Virginia Seminary during the latter part of the Christmas vacation, January 2-4, 1931.

The commission of the Diocese of Virginia has sent a letter to all the clergy in the dioceses of Maryland, Washington, Virginia, Southern Virginia, Southwestern Virginia, West Virginia, North Carolina, and East Carolina, asking for the names of men who, because of intellectual ability, personality, and general fitness, should give serious thought to the ministry as a life work. From the names suggested, it is proposed to select some thirty-five, which number can be provided for comfortably, and invite these men to attend the conference. Hospitality will be provided.

The program will include the following topics: the purpose of life, the purpose of the Church, the purpose of the ministry, the opportunities of the ministry, the minister's "kit-bag", the minister's Leader, and the bases of choice.

The leaders for this conference will be representative men in the ministry who are well fitted to present these subjects.

While the whole object of the conference is to get those in attendance to give the most serious thought to the claims of the Christian ministry, we do not wish to embarrass anyone. Therefore, no attempt will be made to have the men commit themselves and no opportunity will be provided for them to do so.

The region from which men are to be invited to attend this conference has been selected, not with any thought of exclusion, but because the place for the conference is rather central for this region.—THE REV. NOBLE POWELL, *St. Paul's Church, University, Virginia.*

A similar conference is to be held at the University of the South, Sewanee, Tennessee, April 10-12, 1931. The Vocational Conference for Women is to be held at Windham House, New York City, February 6-8, 1931. For further information write the Secretary for College Work.

### CHRISTMAS VACATIONS

A VERY PROMINENT rector of one of our largest parishes says that he always preaches on the ministry at Christmas time because then only are all of his college students present. This suggests two things to be done for student work by the home rectors:

1. Plan for a special gathering and service for college students during the Christmas holidays. Letters should be sent to them at once informing them before they return of what is being planned.



## THE NATIONAL COUNCIL

2. Make a concentrated effort to call on all students while they are home on vacation. These talks will be most helpful to the college clergy if the rector will afterwards communicate with him.

Only in this way will students know that the Church at home really cares for and is interested in them.

### BOOKS ON THE MINISTRY

STRANGELY ENOUGH many act on the principle, "Don't give him a book. He has a book." The fact remains, however, that this is often one of the most valuable services we can render. Make your bids early for one of the free books on the ministry to be given from a limited fund to men who are prospective candidates.

### STUDENT LENTEN FUND

AFTER EXTENSIVE inquiries among our college workers, it has been decided to have the Student Lenten Fund center once more in St. John's Medical School, Shanghai. The educational and spiritual values of this enterprise are to be stressed

even more this year. Watch these columns for articles pertaining to this work.

### SYNODS

IN THE ATTEMPT to make college work a coöperative enterprise of the whole Church, the subject was presented at all provincial synods this fall. The representatives of the Department of Religious Education of the National Council were:

PROVINCE I—The Rev. W. Brooke Stabler

PROVINCE II—Mr. Coleman Jennings

PROVINCE III—Mr. Coleman Jennings

PROVINCE IV—The Rev. W. Brooke

Stabler and the Rev. Thomas Wright

PROVINCE V—The Rev. W. Brooke Stabler

PROVINCE VI—The Rev. Carter Harrison

PROVINCE VII—The Rev. W. Brooke Stabler.

In conjunction with the Synods of Provinces IV and VII there were special conferences of the college clergy; while at the others a number of college clergy attended. Similar conferences are planned for Provinces I and II at a later date.

## The National Federation of Episcopal Young People

All correspondence should be addressed to Miss Clarice Lambright,  
311 Alexander Street, Rochester, N. Y.

IN ORDER TO DEVOTE this page to new materials on Christmas which are helpful in young people's work, the announcement of details concerning the next National Conference of Young People which is to be held in August, 1931, at the Shattuck School, Faribault, Minnesota, has been deferred to a subsequent issue.

### CHRISTMAS

CHRISTMAS: SUGGESTIONS for a service of song, story, and poetry, may be secured in mimeographed form from the Congregational Publishing Company, 14 Beacon Street, Boston, Massachusetts, for ten cents.

*How Shall a Christian Family Celebrate*

*Christmas?* by Sarah Cadoo Leidt in the Autumn number of *Findings in Religious Education* is an article that might well be read in every young people's group. It not only provides interesting program material but offers suggestions which if carried out by our young people in their own homes would make Christmas this year much more Christlike in spirit. *Findings in Religious Education* is a quarterly magazine published by the Department of Religious Education of the National Council, Church Missions House, 281 Fourth Avenue, New York, N. Y., for fifty cents a year.

Christmas plays and pageants are described in the annotated list of *Religious*

## THE SPIRIT OF MISSIONS

### Anniversaries

**D**URING DECEMBER occur the anniversaries of the consecration of six missionary bishops:

DECEMBER 3—Norman S. Binsted, consecrated in 1928 as Bishop of Tohoku.

DECEMBER 6—William Blair Roberts, consecrated in 1922 as Bishop Suffragan of South Dakota.

DECEMBER 14—Hugh L. Burleson, consecrated in 1916 as Bishop of South Dakota.

DECEMBER 17—Charles B. Colmore, consecrated in 1913 as Bishop of Porto Rico.

DECEMBER 28—William M. M. Thomas, consecrated in 1925 as Bishop of Southern Brazil.

DECEMBER 30—Middleton S. Barnwell, consecrated in 1925 as Bishop of Idaho.

*Plays and Pageants* which is sold for ten cents through the Book Store at the Church Missions House.

In the December 1929 *SPIRIT OF MISSIONS* (page 819) are given some illustrations of ways in which young people have shared the true spirit of Christmas, such as fellowship gatherings, friendly visits, letters, and discussions on how to make the Christmas message of "Peace on earth and good will to men" effective for all times and all people.

### BOOKS OF DEVOTION

**T**HE *Sacrament of Common Life* by J. S. Hoyland, author of *A Book of Prayers Written for Use in an Indian College*, is a book of meditations arranged for each week of the year. This book in the paper covered edition may be secured from the Congregational Publishing Company for \$1.00.

A revised and enlarged edition of the *Book of Prayers* prepared by the Diocese of Massachusetts can now be purchased from the Pilgrim Press, 14 Beacon Street, Boston, Massachusetts, for seventy-five cents. This book, which is recognized as one of the best books of general prayers, has been widely used in young people's groups.

### LAMBETH CONFERENCE REPORT

**Y**OUTH AND ITS VOCATION is the subject of one of the chapters in the

*Lambeth Conference Report*, a subject which many groups of young people will want to read and discuss, not only in their own interest but to see how they can help in stimulating and extending the work of the whole Church. The *Report* can be obtained through the Book Store, 281 Fourth Avenue, New York, N. Y., for \$1.00 in paper, or \$1.40 in cloth.

### Department of Publicity

THE REV. G. WARFIELD HOBBS,  
*Executive Secretary*

**T**HE DIOCESAN PAPERS are doing particularly good work this autumn in publicity for the Church's Program and the Every Member Canvass. A long list of blue ribbons might be awarded, but the idea of the Rev. Norman Taylor, who is largely responsible for *The Diocesan Record of Southern Virginia*, is particularly notable. The October issue of that paper has bound into it as a center spread the Field Department's circular, *A New Day*. It so happened that the size of the circular just matched up with the size of the paper. It is a striking, unusual and most effective way of distributing this literature, and has the further advantage of getting it to all the people of the diocese without extra postage cost, as the paper is mailed at second class rates.

Another fine use of Field Department publicity this fall has been done in the *Western Nebraska Churchman*, which prints with particularly attractive display the statement of the Presiding Bishop, the resolutions of General Convention defining the Mission of the Church, and the statement of the House of Bishops regarding the Church's Program. These quotations with an announcement of the canvass dates fill a very attractive and convincing page in the paper.

And then by way of encouragement, the Rt. Rev. B. T. Kemerer, D.D., at that time rector of St. Paul's Church, Duluth, and now Bishop Coadjutor of Duluth, printed in his parish leaflet the following story about *The Church at Work*:

"Did you get your copy yesterday? We



## THE NATIONAL COUNCIL

mailed you one if your name is on our books. If you did not, let us know.

See if you can fill in the blanks in the center columns of page 2.

Read about the Indian girl, who, saved from blindness in one of our mission hospitals, is fitting herself for teaching.

The first editorial on page 4 is a sure cure for the blues.

Read of the remarkable piece of work done by the Diocese of Erie on page 5. Erie has twice as many communicants as the Diocese of Duluth.

You will want to see the picture of a hospital in which two tins (not tons) of rice pay for a major operation.

Do you know what 'The Advance Work Program' means? This issue will tell you about it.

Enough said. *The Church at Work* is a mine of interest and information."

Surely this is a most effective way to interest people in the one Church periodical that reaches practically every home in the Church.

Very often the Department of Publicity is asked to suggest material for effective bulletin board displays. The supply of such material is extremely limited, and the department would be most grateful to anyone who is making good use of his parish bulletin board, if he would send from time to time a brief description of displays that are out of the ordinary. This means a little extra work, but it will be tremendously helpful to hundreds of other parishes, who could use or adapt such ideas. Snapshot photographs of good bulletin board displays would be exceedingly welcome.

### Field Department

*Executive Secretary*

**I**N MOST OF THE parishes of the Church the actual Every Member Canvass has been made or will be made prior to the end of the suggested period, November 30-December 14.

If there has been a proper preparation and an actual personal visitation of members; it is probable that in the majority of instances not everybody has been reached; nor has everybody responded to the needs, as represented by the parish budget, in the full measure of capacity

to give or the duty to give. There may be, as there generally are, some whom it has not been possible to see and some who ought to increase their pledges. It is no more than to be expected that some gleanings will remain to be done.

There is no more important phase of the annual Every Member Canvass than the follow-up. Quite often it is the resource which spells the difference between the partially or completely successful canvass. It may prove to be, if given the attention it merits, the foundation for an even more successful canvass during the following year; indeed, its influence may be felt upon canvasses for years to come.

Repetition does not make less effective the fundamental fact that no canvass is complete unless it goes to and includes every single individual who ought to be given opportunity to support his parish program and to express such support by making a contribution in accordance with his ability and willingness. It may not be easy to see everybody, but certainly the attempt ought to be made. It is a procedure logical enough to need no argument and practical enough to offer no real grounds for objection.

The procedure is simple. The actual canvass has eliminated the large bulk of the parish from further visitation for the particular purposes of the canvass. They have been seen and they have pledged. Now remain the few who have not been seen and have not pledged. If proper preparation preceded the canvass then there exist cards containing names and necessary information concerning those who have not yet been approached and these cards may be so apportioned to a committee or canvassers as to make the follow-up a matter of no undue stress upon the time or energy of any individual.

The same thing is true of the small number of pledges which have not been representative of the individual's ability to give and which may be treated as a return visit for supplementary support in order to make up an apparent deficit in the parish budget. Such visits should only be made after a careful analysis of the pledges received.

The time for the follow-up in the

## THE SPIRIT OF MISSIONS

Every Member Canvass is immediately after the actual canvass or just as soon thereafter as check-up and analysis can be made. The most important thing, however, is to see that it is done.



WHEN DECEMBER 15 comes most of the dioceses and parishes of the Church will have their Every Member Canvass behind them. There may be some clean-up work but the main task will have been performed and the results largely in hand. During the period of preparation for the canvass and during the time of the canvass itself, nothing should be allowed to interfere with that necessary duty. Indeed the assurance of adequate support for the maintenance budget was and must always be the first and fundamental consideration before the next natural step is possible. Without it the possibility of progress as represented in the Advance Work Program would, generally speaking, be negligible.

With the canvass out of the way, it now becomes possible to begin the active work necessary if the great Advance Work Program of the Church is to come to a successful issue. Probably little can be done by way of actual personal solicitation between December 15 and the end of the year, because of the nearness of the holidays. Nevertheless, something can be done and that something is vital. That something is the careful laying of plans by those in charge of the diocesan effort to meet whatever items of the Advance Work Program have been accepted by the diocese. The chairman and members of the diocesan central committee can meet and formulate definite plans for decisive action which ought to go into effect with the coming of Epiphany. This diocesan central committee can establish the actual lines of contact with the parish committees and complete arrangements for the active promotion of the objective in the parish. Where no parish committees have been named, the diocesan central committee should immediately see that such committees are created and that they are given full information as to the diocesan plans.

If this is done before the end of the year, the work of individual solicitation or any other form of parish support of the Advance Work Program will be well under way, with pretty strong likelihood of completion of the task early in the new year.

It is not a difficult matter insofar as the coördination of effort is concerned. The plan is simplicity itself. All that is needed is an earnest and determined effort to do it. Prompt action, intensive effort, and a determination to see it through is the best assurance to any diocese that its share in the Advance Work Program will be met.

### Speakers Bureau

MR. J. M. MILLER, *Secretary*

#### REMUNERATION OF SPEAKERS

THE BUREAU HAS been advised of a recent speaking engagement, -not made through it, following the completion of which the speaker wrote to the local Woman's Auxiliary asking for payment of a definite amount for his services, in addition to his expenses.

It is obvious, of course, that the Bureau is not responsible for this engagement nor for any others in which it has not been consulted. Nevertheless, there may be a feeling that some preventive measures ought to be taken so that such things could not occur. It is rather difficult to see why the Bureau should be charged with watchfulness over engagements which it does not make and of which it has no knowledge until after the event. Certainly were its advice sought beforehand it would be able to make the point clear.

It must be remembered that the Speakers Bureau does not and cannot be operated on the lyceum principle, where it is expected that speakers will be paid; indeed where they are assured of payment in advance as a necessary condition of their appearance.

In the case of speakers whose appointments are made by the Bureau, there is never any charge. The hope is expressed that the travel expenses and entertainment of our speakers will be taken care



## THE NATIONAL COUNCIL

of by those to whom they come where it can be done, but it is never an obligatory consideration. Clearly, the Church is entitled to the information and the inspiration which its representatives in the field can give. Our missionaries never question that their services, when they are available, should be freely given. It is in no sense a case of selling one's services. It is a case of reporting to the home base.

There should be no misunderstanding whatever as to the service of the Speakers

Bureau. It does not have on its list of speakers anybody whose services are offered for an honorarium. It has had requests galore from individuals who wished to sell their services but it has always refused to act in the capacity of a booking agency and will continue to do so. Its sole reliance for speakers consists of missionaries home on furlough, officers of the National Council and the friends of missions who have made a study of the field and are willing to contribute their services without charge.

### American Church Institute for Negroes

*Auxiliary to the National Council*

The Rev. Robert W. Patton, D.D., *Director*

**I**N SPITE OF THE very difficult economic situation throughout the country, the Institute is making encouraging progress in securing pledges for the Advance Work Program authorized for the schools of the Institute.

The Diocese of Massachusetts undertook to secure fifty thousand dollars towards the classroom building at the Voorhees Normal and Industrial School at Denmark, South Carolina. The latest report indicates that forty-six thousand dollars has been subscribed towards this objective.

The Rev. William H. Milton, D.D., and the vestry and congregation of St. James' Church, Wilmington, North Carolina, invited the quintet of Institute Singers and the Rev. R. W. Patton, D.D., to attend several meetings in St. James' Parish, Wilmington, North Carolina, on Sunday and Monday, November 16 and 17. At these meetings which began an effort to secure ten thousand dollars for the girls' dormitory at the Voorhees School, Dr. Patton presented the Advance Work Program, with special reference to the work at Voorhees.

Dr. Patton has also accepted engagements from the Diocese of Tennessee to

present the Advance Work Program at a dinner during the Diocesan Convention, to be held December 21 in Christ Church, Nashville, Tennessee. The Diocese of Tennessee has authorized an effort to raise twenty-five thousand dollars towards the building program of the Hoffman-St. Mary's School, near Mason, Tennessee. The money raised is to be used for a memorial to the Bishop of Tennessee, the Rt. Rev. Thomas F. Gailor for his lifelong effort in behalf of Christian education for the Negroes of the South.



**A**T A RECENT conference of the alumni of the Bishop Payne Divinity School in St. Martin's Church, New York City, called by the Rev. Arthur G. Best, the rector, unanimous resolutions were passed, pledging those present to devoted loyalty to the interests of the Bishop Payne Divinity School and affirming their intention, if approved by the American Church Institute for Negroes, of organizing a movement among all Negro church people to secure twenty-five thousand dollars towards the building and equipment program of the Bishop Payne Divinity School at Petersburg, Virginia.

## The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

THE EXECUTIVE BOARD, much interested in the report of work done on recruiting by the Woman's Auxiliary of the Diocese of Upper South Carolina, have requested the outline of this work be printed here:

The Committee on the Offering of Life consists of a chairman elected by the Executive Council of the diocesan Woman's Auxiliary and the following diocesan officers: The president, the chairman of missions, the chairman of religious education, and the United Thank Offering custodian.

The members of the committee pledge themselves to use all possible means for the furthering of the work of securing recruits for services in the advancement of the kingdom of our Lord.

Special intercessions for new offerings of life and for the workers already in the field from this diocese are to be made in each parish at the celebration of the Holy Communion on the first Sunday in each month.

Each parish branch is urged to have a chairman of the Offering of Life who shall serve as a channel through which the diocesan committee may function and who shall keep before the mind of the parish branch the subject of the monthly intercessions.

The names of volunteers for life service shall not be given publicity until such time as they have been accepted by the proper department of the National Council.

An effort shall be made to secure the service of girls from the diocese to serve as volunteer workers in the missions in the province for a specified period during the summer. The expenses of such summer volunteers shall be borne by the diocesan branch of the Woman's Auxiliary.

The primary aims of the committee in the use of the summer volunteer funds

shall be to furnish a supply during the vacation period of the regular worker in the mission fields of the Church and to bring the young life of the Church into contact with the work and the need of the Church's missions.

All volunteers for summer work must fulfill the following requirements before being accepted by the committee.

Must be a communicant of the Episcopal Church.

Must be at least eighteen years of age.

Must have completed at least the high school course.

Must present a physician's certificate of good health.

In order to be able to fill as many calls as the funds will permit preference shall be given to the fields in nearby dioceses.



FIFTY WOMEN STUDENTS have been in residence at Windham House, New York, since its opening in the fall of 1928. More and more, the house, which is under the direction of Miss Adele Lathrop, is fulfilling its various functions as a graduate training center for women interested in some form of Church work in the mission field or at home.

In February the second annual Vocational Conference for Women will be held, under the direction of the Rev. W. Brooke Stabler, Secretary for College Work in the Department of Religious Education. This year a special course on Church History is being offered every Tuesday evening with the Rev. Frank Gavin, Th.D., of the General Theological Seminary as instructor. All the students in the house have registered for the course.

Windham House will be open during the Columbia Summer Session, from July first to August fifteenth. It is available only to women preparing for work in the Episcopal Church.—A. T. C.



## The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

### Church Mission of Help

MISS MARY S. BRISLEY, *Executive Secretary*  
27 West 25th Street, New York, N. Y.



SOME MEMBERS of the Church Mission of Help staff are not seen by the casual visitor who drops in at the

Albany Diocesan House, 68 South Swan Street. Even if the visitor asked especially to see them, he would meet refusal. Not that CMH is ashamed of these workers, but they are *ex-officio*, and not a part of the office equipment. Church Mission of Help has found these workers the truest kind of social service help; they are books. They go to the hospitals, to isolated homes. In their pages are the rarest gifts that man can hope to possess. Sometimes they do preventive work; at other times, when too late for this, they open the windows to permit broader visions. So many communities in the Albany diocese are without books; so many homes consider reading a luxury.

One girl came to CMH after she had made a bitter mistake, and her whole community had turned against her.

"How did you happen to start this kind of life, Marion?" a worker asked her.

Marion, bedraggled, eyes heavy with dissipation and weeping, turned to the worker. "I don't know exactly," she puzzled. "But there was just nothing else to do. There was never anything at all to do at home in —." The community she named was one devoid of any form of amusement, a town which had never known a library of any sort.

Pauline had failed at her first job and was going back to the small village where she lived. When she came into our office, she appeared a little stupid and dull. Her story was an ordinary one. She had been carried away by her first contact with the

big city and had picked up boy friends on the street. It was difficult to reach a responsive chord in Pauline. In her own eyes she was justified; the boys had spoken to her first and she had answered them. It was a small town friendly attitude on Pauline's part. She thought that other girls where she worked were jealous of her because she had found a boy friend to take her to the movies, and that made all the trouble.

"Would you like to take a trip to the Education Building?" one of the workers asked Pauline.

"You mean the museum?" she questioned. "Oh, I've been there already, and isn't it wonderful?"

Then Pauline rattled off descriptions and questions of historical exhibits she had seen which put the worker to shame. At last Pauline felt so sorry for the benighted worker that they both went to the Education Building, and it was Pauline who did the honors of the sightseeing expedition. She remembered every detail of the history of the exhibits from her first visit.

When asked if history was a favorite subject in school, she admitted she liked it; but not in the question and answer way it was taught. It was then that the suggestion of historical novels and biographies was made to Pauline. The idea was new to her, for her town had no library. Every appearance of dullness left her face as she discussed history. The worker told her briefly of such books as *Standish of Standish*, *Janice Meredith*, *With Malice Towards None*, *Ben Hur*, and others which she thought would satisfy the girl's craving for romance and historical background. Pauline is anxious to start these books.

Emily came to CMH a problem girl. She had been expelled from her school,

and was the local bad girl; not because she was bad but because she was young and unconventional. Church Mission of Help was able to put her in a better environment and a good school. Then a worker found that Emily wanted to be a singer. A list of books, including romance in which singers figured as the chief characters, as well as biographies of famous opera stars, and vocational books which told what opportunities were offered to girls with a voice, was given to Emily. In response she wrote, "Thank you for the reading list. Every one who has seen the list says the books are good. Many of the books are in our school library."

Emily's interest in reading developed, and books filled her craving for excitement. A little later we find her writing, "I have the most interesting book which I'm now reading, E. S. Jones', *The Christ of the Indian Road*. Miss — lent it to me and many times since I've started it have I wished it were mine."

A copy of this book was sent Emily from CMH to start her own library and encourage her reading tastes.

She answered, "Your gift of *Christ of the Indian Road* arrived the other night, and I cannot express in words the happiness it brought me."

Sophie came into the office. "Oh, yes, the little sisters are so well. The vacation camp helped them so much. They are all going to Sunday school and to church. But the language is hard to understand. The lady will please tell me how to use the Book so that I can say the prayers, too, and help my sisters to say them."

"Why, Sophie, of course we will help you; and we will talk to the lady at the parish house and she will teach you about it, too. Would you like a Prayer Book of your own?"

The gift was joyfully received, and Sophie left the office understanding a little better the services of the Church that she loved.

Oh, yes, books are important members of CMH staff; a help in starting the girl on the road in her quest for romance, beauty and the things of the spirit.

## The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*  
22 W. 48th Street, New York, N. Y.



ON OCTOBER 17, in Holy Trinity Cathedral, Trenton, the Bishop of New Jersey, the Rt. Rev. Paul Matthews, D.D., installed Miss Ethel Mathieu as diocesan director for the Church Periodical Club. The service was very simple, but no one who was present could fail to be impressed with the responsibilities that were being assumed and with the assurance of strength and guidance to meet the problems of leadership.

The writer is familiar with the solemn forms of admission of members to some church organizations, and there have been occasional notices in the church papers of newly elected vestrymen installed at a religious service. She is not aware of any widespread following of the custom of the Bishop of New Jersey. How wonderful it would be were such a custom general in diocese and parish!



TWO OR THREE recent messages of appreciation should be broadcast here, for it is to the readers of THE SPIRIT OF MISSIONS that the thanks are really due.

"The work of the C.P.C. is as important as any in the Church for it makes things a little more pleasant and livable for those away from the larger centers and the advantages of life there."

"With grateful thanks for the good and cheering work you are doing, especially for us of the clergy who have chosen to work in the more remote parts of the mission field, and have a taste far beyond our means. One of my stations calls for a drive of 208 miles (return) after which I have Evensong with sermon. Another is 246 miles, but I have no service after that. Next Sunday I have four services with long drives between, but Monday brings a day with the literature you good people are instrumental in sending."

"It is worthy of record that Mrs. T. has been sending me *Life* continuously for thirty years, and through that medium I have become almost as well acquainted with her as if we had really met. The C.P.C. is the best agency of the Church I know of to establish friendships between clergy and lay people, and to hearten men working under difficulties in the mission field."



## THE NATIONAL COUNCIL

VERY HELPFUL MEETINGS of the C.P.C. were held in Philadelphia during the Synod of the Province of Washington. Ten of the thirteen dioceses in the Province were represented and a more advanced provincial organization was effected. The delegates pledged themselves to provide a new set of the *Encyclopedia Britannica* for Iolani School, Honolulu, in honor of the Rt. Rev. S. Harrington Littell, D.D., who is by birth and inheritance a member of the Province.



THE OCTOBER number of *The Teachers Fellowship Exchange* of the Diocese of Long Island contains some suggestions for coöperation between the Church school and the C.P.C. It is encouraging to find Church school leaders interested in this subject. It seems of vital importance to those of us who realize that in a few years the children now in our Church schools will be carrying on the C.P.C. and other church organizations—or leaving them uncared for as the case may be.

### The Guild of St. Barnabas

MISS EDITH STELZLE, *Acting Secretary General*  
281 Fourth Avenue, New York, N. Y.



THE REV. CHARLES Henry Webb of Brooklyn, N. Y. has been elected as our Chaplain-General.

Word has been received from Dr. Morris of Kyoto, Japan, of the organization of two strong branches of the Guild of St. Barnabas for Nurses, one in Tokyo and the other in Kyoto. The Guild has been organized on the general plan of the English and American Guilds, but is an entirely independent body.

The Guild has decided to increase the Benevolent Fund in 1931, by adding a \$250.00 scholarship for graduate missionary nurses home on furlough. This will be in addition to the thousand dollars now appropriated for the salary of the superintendent of St. Luke's Hospital, Ponce, Porto Rico.

### The Daughters of the King

MRS. W. SHELLEY HUMPHREYS, *Recording Sec'y*  
2103 Main Street, Jacksonville, Florida



THE MOST significant act of the National Council of the Order at its meeting in Philadelphia in October, was the passage of the following resolution:

WHEREAS, a rumor has been circulated that the National Council of the Daughters of the King is contemplating a change in its stand on money-making; be it

RESOLVED, That the Council take this means of giving assurance that such change has never been contemplated by this body; that it considers this a vital rule of the Order and continues to emphasize the fact that this is an Order for prayer and service—a spiritual Order and not a money-making organization.

This is the reply to pressure that is being brought to bear to allow chapters of the Daughters of the King to raise money through fairs, sales, and other money-making devices.

Two resolutions of far-reaching import evidence the desire to coöperate in a practical way with the Church and with other coöperating agencies. Instead of having its own study program, as has been its custom, the council voted to coöperate with the Church's program for adult religious education as suggested by the national Department of Religious Education. The Rev. Theodore R. Ludlow, Secretary of Adult Education, has said that one of the finest contributions the Order could make, would be the whole-hearted support of this program.

The suggestion of the Committee on Days of Prayer, Mrs. Ernest V. Shayler, chairman, that a resolution similar to the following be offered through the Daughters of the King to all women's organizations of the Church, was adopted:

RESOLVED, That the Woman's Auxiliary of the ——— Province coöperate whole-heartedly with the Daughters of the King in the observance of All Saints' Day as a day of intercession.

The Woman's Auxiliary of the Sixth Province has already adopted this resolution while the Woman's Auxiliary of the Third Province has adopted a like resolution.

## THE SPIRIT OF MISSIONS

FROM THE SECRETARY of Home Study, Department of Religious Education, a list has been received of sixteen dioceses in which Daughters of the King are doing work among the isolated. These are dioceses which have large rural areas, one diocese having four Daughters enlisted in this work.



THE BISHOP'S CHAPTER of Montana writes that an All Saints' Day offering sent in by one of the members, was used to purchase Prayer Books to be sent to those living far from the services of the Church. Another member living in an isolated part of the state continues to carry on an extensive correspondence of "round robin" letters, which have proved so worth while in their comprehensive presentation of Church teaching. Others of the eight active members are reaching women and girls through Church school teaching, parish and rural visiting, and carrying THE SPIRIT OF MISSIONS, The Royal Cross, and other magazines to isolated friends and families.

### The Girls' Friendly Society

MISS HARRIETT A. DUNN, *Acting Executive Sec'y.*  
386 Fourth Avenue, New York



NOWHERE ELSE in the country will you find many of the imported Christmas cards shown this year by the Girls' Friendly Society. There is, for example, the soft blue and cream of a Della Robbia madonna, guarded by a throng of attendant angels. The card of *La Sainte Vierge Adorant l'Enfant Jesus* gives you the color, the soft texture, and the rounded figures of the original sculpture and comes from Paris for five cents.

There is an exquisite verse of Martin Luther's which is, for many people, the epitome of the Christmas scene:

*Away in a manger, no crib for a bed,  
The little Lord Jesus laid down his sweet  
head.*

*The stars in the bright sky looked down  
where He lay—*

*The little Lord Jesus asleep on the hay.*

This has been especially printed for the Girls' Friendly Society this year below a golden yellow stable scene, where the Madonna, in a turquoise robe, bends over the sleeping Child. The bright rays of the Christmas star illumine the figures and make real the meaning of the verse. This card is priced at four cents.

The Mowbray cards are always famous for their coloring and this year we have three that probably no one else in the country has imported. Two of these are nativity scenes in the deep rich colors of renaissance painting; the third is a Madonna and Child in almost pastel shades of blue and yellow. All three have a generous space below the picture to permit a printed greeting or an order of services. They have been especially printed with the needs of the clergy in mind. The prices of these are six and eight cents, from which, for the clergy, there is always a ten percent discount.

There are many cards in lovely colorings at three, four, five, and six cents each from other firms in England and France and Austria and Belgium. Some of the loveliest come from Germany and cost eight or ten cents. One is a Madonna by Dürer in which the artist, following the style of his time, has included in tiny portraits in the foreground the family of the man who commissioned him to paint the picture. Another card is by Joseph Madlener, who lives today in a tiny village in the Bavarian Alps and who puts into his subdued scenes the snowy woods and hills of that lovely country. This year's card is a companion piece to the 1929 card and shows the quaint little figures of the Christ Child and his attendant angels traveling along a country road bearing the gifts and goodies for the Christmas celebration. Madlener's conception of the angels with their wings outside their little coats seems closely akin to the same naive treatment of angelic appendages in Marc Connelly's play, *Green Pastures*, and it is this childlike feeling that gives both their strong appeal.

Write the Girls' Friendly Society, 386 Fourth Avenue, New York City, for the Christmas-card circular.



## THE NATIONAL COUNCIL

### Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*  
202 S. Nineteenth Street, Philadelphia, Pa.

**X** UPON THE recommendation of the Junior Advisory Committee, the Brotherhood of St. Andrew has taken a step of far-reaching significance in the creation of a new Advance Division to care for boys from sixteen to twenty-four years of age.

The original Brotherhood chapter formed in 1883 at St. James' Church, Chicago, Illinois, was composed of older boys about eighteen to twenty years old and their leader, James L. Houghteling, was barely twenty-nine. They formed in reality what today would be called an advanced junior chapter. Similar groups of young men, mostly between the ages of sixteen and twenty-four, were formed in other parishes and the early national conventions of the movement were composed largely of young men of those ages. As Dr. B. F. Finney, one of our national vice-presidents, recently said: "The Junior Brotherhood Convention at Oberlin, in the average age of its members, was a close replica of the original Brotherhood conventions which were composed of boys and young men little older than these."

As the original Brotherhood members grew older, a separate junior department was organized, to include boys from twelve to twenty years of age. Later, because of the recognized differences in viewpoint and interest between the young men of sixteen to twenty-one and the younger boys on the one hand and the older men on the other, a separate subdivision was established for these older boys and entitled the Advanced Junior Division of the Junior Department.

Experience demonstrated that the recognition of this age as a distinct group was wise, but that treating it as a subdivision of the junior department and calling its members advanced juniors was a fundamental psychological error. The young man of eighteen or twenty is more closely related in thought to the man of twenty-five than to the boy of twelve.

Moreover, by treating them as juniors we were building up a loyalty to the junior department from which they must soon graduate, instead of developing a loyalty to the senior department into which they would soon come. We were asking them to turn their faces to the past instead of to the future; to look back to boyhood instead of looking forward to full manhood. As a matter of fact, they were not constitutionally members of the Brotherhood, but only of the junior department and had no voice or vote in the councils of the national organization. This meant that to a considerable degree we lost the overflowing enthusiasm and spirit of daring achievement which is normal to youth and which was characteristic of the original Brotherhood when it was composed of older boys and young men of these ages.

The recognition of this fact, that the age group of approximately sixteen to twenty-five should be looked upon as full members of the Brotherhood and should constitute the vanguard of the Brotherhood movement was the basic fact in the recommendation of the Junior Advisory Committee.

A second fact recognized by this committee is that boys today develop earlier and more rapidly than in times past; consequently, the boy of ten today is normally as far advanced as the boy of twelve a generation or two ago. The age from ten to fifteen is normally the gang age with boys; the time when they instinctively tend to join or form organizations of their own. Many rectors are already asking permission to include ten year old boys in their chapters.

It was therefore decided to recognize three divisions, as follows:

(1) The Junior Division, from ten to approximately fifteen.

(2) The Advance Division, from sixteen to approximately twenty-four.

(3) The Senior Division, from about twenty-five up.

The Advance Division will be composed of members of the present advanced junior department, who will (upon readmission

## THE SPIRIT OF MISSIONS

as members of the Advance Division) take the same rules of prayer and service as the seniors, wear the senior emblem, and have a full voice and vote in all Brotherhood conventions.

All present advanced junior departments will be asked to qualify under the new arrangement before St. Andrew's Day, November 30, 1931, while all chapters hereafter organized will conform to the new terminology and age limits.

Recognizing the fact that the present *Junior Handbook* is better suited to the younger boys than to the older advanced juniors, a new and very brief *Members' Book* will be prepared for Advance Division members. The present *Junior Handbook* will continue to be used by the junior division and the present *Senior Handbook* by the senior division. Leaders of advance division chapters can make use of both these *Handbooks* and of the *Advanced Junior Leaders' Manual* for reference and source material.

The new arrangement will enable the present advanced juniors to become full members of the Brotherhood, with a voice and vote in the national convention and in the determination of national Brotherhood policies. It will help bring back to the Brotherhood the vigor and enthusiasm of its early days and it will provide the young manhood of the Church a channel through which they may undertake great things for God and humanity.

### The Seamen's Church Institute

THE REV. W. T. WESTON, *General Secretary*  
25 South Street, New York, N. Y.



Church Institute of America have come also disappointments and failure.

On January 8, 1924, the Seamen's Church Institute of Manila was organized at a meeting presided over by the late Governor General Leonard Wood and work was immediately begun in a small

building containing a dormitory and recreation rooms. For six years the Institute has been serving seamen in these inadequate quarters, always hoping and looking forward to the time when funds would be available for the erection of a building worthy of the great opportunity afforded by the Port of Manila.

The new building was to cost twelve thousand dollars and to be built on ground deeded to the Institute by the Philippine Government. Being unable to raise sufficient funds, it was necessary to recall our chaplain in 1926 and since that time the work has been carried on by a layman under the personal direction of Bishop Mosher who has always been an enthusiastic worker and leader in the life of the Institute in Manila. At a meeting of the Board of Directors held on July 5, it was decided that, inasmuch as the present building was most inadequate for carrying on a worth-while work and as the financial situation in Manila made it both inadvisable and impossible to raise the money needed for a new building, immediate steps be taken to disband the Institute in Manila.

It is with regret and sorrow that we surrender our work where it is so much needed and ask the local Y. M. C. A. to care for destitute seamen and assume a responsibility which is truly an obligation of the Seamen's Church Institute of America.

Thus a link in our chain of influence, which is being felt in every port where an Institute is at work, has been broken. May God grant that our church people prevent any further breaks.



OUR CHAPLAIN AT Fort Stanton writes that in response to my appeal for scientific books for our Community House library he has received two volumes of *Modern Machine Shop Practice*, five volumes of *Cyclopedia of Applied Electricity*, and four volumes of the *I. C. S. Reference Library*.

Another interesting gift received for our chapel at Fort Stanton was a reed organ presented by the Baptist Church of Roswell.



## Who? What? When?

(Not to mention How? Why?  
and Where?)

### THIS ISSUE FROM COVER TO COVER

1. What are the crucial points in regard to the registration of schools in China? pp. 797-801, 826, 852.
2. How is Christmas observed in the Holy Land? p. 803.
3. What can the Churchman find of interest in Salt Lake City in addition to the well-known Mormon landmarks? p. 805.
4. What is the newest mission in the Hawaiian Islands? p. 808.
5. Why do Japanese Christians prefer foreign style buildings for their churches? p. 809.
6. Who are the Most Rev. William Temple, Bishop Azariah, Dr. Michael B. Furse, Dr. Frank T. Woods, and Dr. Herbert Hensley Henson? pp. 811-17.
7. What new opportunity has opened for the Church in Nevada? p. 818.
8. What is the finest building in the interior of Alaska? p. 819.
9. How is the Church trying to meet the great physical needs of China in the Province of Kiangsu? pp. 821-7.
10. What special opportunity has the Church of the Resurrection in Kyoto, Japan? p. 828.
11. What is the significance of the conversations carried on between the Orthodox delegation to the Lambeth Conference and the Anglican bishops who were present there? pp. 837-42.
12. What missionary bishops are natives of New York State? pp. 843-4.
13. What books would you recommend to a parent who wishes to develop the religious life of his children? p. 854.
14. Where can I get brief, accurate information about the work of the Anglican Communion in India? p. 857.
15. What missionary bishops are celebrating the anniversaries of their consecrations this month? p. 860.

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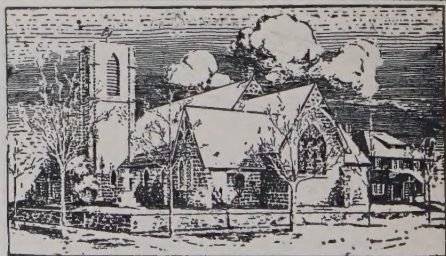
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